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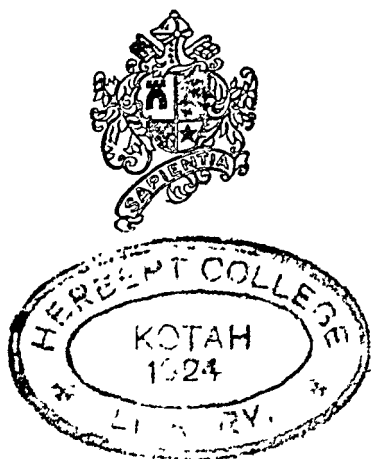
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THE OUTLINE OF KNOWLEDGE

EDITED BY

JAMES A. RICHARDS

PHILOSOPHY



VOLUME XIII

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PHILOSOPHY

A DIALOGUE OF PLATO

(Plato, famous Greek philosopher, was born in 427 B.C. When twenty years old, Plato made the acquaintance of Socrates, a Greek philosopher, and becoming interested in philosophy he devoted his time to it. After Socrates' death, Plato travelled widely, returning to Athens to teach philosophy. Here he opened a great school, known by his name. Among his students was the later, great Aristotle. Plato remained in Athens practically the rest of his life, teaching and writing. He died in the year 347 B.C.)

Fortunately, Plato's writings have been preserved. They appear in dialogue form and his great friend Socrates is represented as the chief speaker.)

PHÆDO,

OR

THE IMMORTALITY OF THE SOUL

First Echecrates, Phædo

Then Socrates, Apollodorus, Cebes, Simmias and Crito.

Ech. WERE you personally present, Phædo, with Socrates on that day when he drank the poison in prison? or did you hear an account of it from some one else?

Phæd. I was there myself, Echecrates.

Ech. What then did he say before his death? and how did he die? for I should be glad to hear: for scarcely any citizen of Phlius ever visits Athens now, nor has any stranger for a long time come from thence, who was able to give us a clear account of the particulars, except that he died from drinking poison; but he was unable to tell us any thing more.

Phæd. And did you not hear about the trial how it went off?

Ech. Yes; some one told me this; and I wondered, that as it took place so long ago, he appears to have died long afterwards. What was the reason of this, Phædo?

Phæd. An accidental circumstance happened in his favor, Echecrates: for the poop of the ship which the Athenians send to Delos, chanced to be crowned on the day before the trial.

Ech. But what is this ship?

Phæd. It is the ship, as the Athenians say, in which Theseus formerly conveyed the fourteen boys and girls to Crete, and saved

both them and himself. They, therefore, made a vow to Apollo on that occasion, as it is said, that if they were saved they would every year dispatch a solemn embassy to Delos; which from that time to the present, they send yearly to the god. When they begin the preparations for this solemn embassy, they have a law that the city shall be purified during this period, and that no public execution shall take place until the ship has reached Delos, and returned to Athens: and this occasionally takes a long time, when the winds happen to impede their passage. The commencement of the embassy is when the priest of Apollo has crowned the poop of the ship. And this was done, as I said, on the day before the trial: on this account Socrates had a long interval in prison between the trial and his death.

Ech. And what, Phædo, were the circumstances of his death? what was said and done? and who of his friends were with him? or would not the magistrates allow them to be present, but did he die destitute of friends?

Phæd. By no means; but some, indeed several, were present.

Ech. Take the trouble, then, to relate to me all the particulars as clearly as you can, unless you have any pressing business.

Phæd. I am at leisure, and will endeavor to give you a full account: for to call Socrates to mind, whether speaking myself or listening to some one else, is always most delightful to me.

Ech. And indeed, Phædo, you have others to listen to you who are of the same mind. However, endeavor to relate everything as accurately as you can.

Phæd. I was indeed wonderfully affected by being present, for I was not impressed with a feeling of pity, like one present at the death of a friend; for the man appeared to me to be happy, Echecrates, both from his manner and discourse, so fearlessly and nobly did he meet his death: so much so, that it occurred to me, that in going to Hades he was going without a divine destiny, but that when he arrived there he would be happy, if any one ever was. For this reason I was entirely uninfluenced by any feeling of pity, as would seem likely to be the case with one present on so mournful an occasion; nor was I affected by pleasure from being engaged in philosophical discussions, as was our custom; for our conversation was of that kind. But an altogether unaccountable feeling possessed me, a kind of unusual mixture compounded of pleasure and pain together, when I considered that he was immediately about to die. And all of us who were present were affected in much the same manner, at one time laughing, at another weeping, one of us especially, Apollodorus, for you know the man and his manner.

Ech. How should I not?

Phæd. He, then, was entirely overcome by these emotions; and I, too, was troubled, as well as the others.

Ech. But who were present, Phædo?

Phæd. Of his fellow-countrymen, this Apollodorus was present, and Critobolus, and his father Crito, moreover Hermogenes, Epigenes, Æschines, and Antisthenes; Ctesippus the Pæanian, Menexenus, and some other of his countrymen were also there: Plato I think was sick.

Ech. Were any strangers present?

Phæd. Yes: Simmias the Theban, Cebes, and Pædondes: and from Megara, Euclides and Terpsion.

Ech. But what! were not Aristippus and Cleombrotus present?

Phæd. No: for they were said to be at Ægina.

Ech. Was any one else there?

Phæd. I think that these were nearly all who were present.

Ech. Well now: what do you say was the subject of conversation?

Phæd. I will endeavor to relate the whole to you from the beginning. On the preceding days I and the others were constantly in the habit of visiting Socrates, meeting early in the morning at the courthouse where the trial took place, for it was near the prison. Here then we waited every day till the prison was opened, conversing with each other; for it was not opened very early, but, as soon as it was opened we went in to Socrates, and usually spent the day with him. On that occasion, however, we met earlier than usual; for on the preceding day, when we left the prison in the evening, we heard that the ship had arrived from Delos. We therefore urged each other to come as early as possible to the accustomed place; accordingly we came, and the porter, who used to admit us, coming out, told us to wait, and not enter until he called us. "For," he said, "the Eleven are now freeing Socrates from his bonds, and announcing to him that he must die today;" But in no long time he returned, and bade us enter.

When we entered, we found Socrates just freed from his bonds, and Xantippe, you know her, holding his little boy and sitting by him. As soon as Xantippe saw us, she wept aloud and said such things as women usually do on such occasions, as "Socrates, your friends will now converse with you for the last time and you with them," But Socrates, looking towards Crito, said, "Crito, let some one take her home." Upon which some of Crito's attendants led her away, wailing and beating herself.

But Socrates sitting up in bed, drew up his leg, and rubbed it with his hand, and as he rubbed it, said, "What an unaccountable thing, my friends, that seems to be, which men call pleasure; and how wonderfully is it related towards that which appears to be its contrary, pain; in that they will not both be present to a man at the same time, yet, if any one pursues and attains the one, he is almost always compelled to receive the other, as if they were both united together from one head.

"And it seems to me," he said, "that if Æsop had observed this he would have made a fable from it, how the deity, wishing to reconcile these warring principles, when he could not do so, united their heads together, and from hence whomsoever the one visits the other attends immediately after; as appears to be the case with me, since I suffered pain in my leg before from the chain, but now pleasure seems to have succeeded."

Hereupon, Cebes, interrupting him, said, "By Jupiter, Socrates, you have done well in reminding me: with respect to the poems which you made, by putting into metre those Fables of Æsop and the hymn to Apollo, several other persons asked me, and especially Evenus recently, with what design you made them after you came here, whereas before you had never made any. If, therefore, you care at all that I should be able to answer Evenus, when he asks me again, for I am sure he will do so, tell me what I must say to him."

"Tell him the truth then, Cebes," he replied, "that I did not make them from a wish to compete with him, or his poems, for I knew that this would be no easy matter; but that I might discover the meaning of certain dreams, and discharge my conscience, if this should happen to be the music which they have often ordered me to apply myself to. For they were to the following purport; often in my past life the same dream visited me, appearing at different times in different forms, yet always saying the same thing, 'Socrates,' it said, 'apply yourself to and practice music.' And I formerly supposed that it exhorted and encouraged me to continue the pursuit I was engaged in, as those who cheer on racers, so that the dream encouraged me to continue the pursuit I was engaged in, namely, to apply myself to music, since philosophy is the highest music, and I was devoted to it. But now since my trial took place, and the festival of the god retarded my death, it appeared to me that, if by chance the dream so frequently enjoined me to apply myself to popular music, I ought not to disobey it but do so, for that it would be safer for me not to depart hence before I had discharged by conscience by making some poems in obedience to the dream. Thus, then, I first of all composed a hymn to the god whose festival was present, and after the god, considering that a poet, if he means to be a poet, ought to make fables and not discourses, and knowing that I was not skilled in making fables, I therefore put into verse those fables of Æsop, which were at hand, and were known to me, and which first occurred to me.

"Tell this then to Evenus, Cebes, and bid him farewell, and, if he is wise, to follow me as soon as he can. But I depart, as it seems, to-day; for so the Athenians order."

To this Simmias said, "What is this, Socrates, which you exhort Evenus to do? for I often meet with him and from what I know of

him, I am pretty certain that he will not at all be willing to comply with your advice."

"What then," said he, "is not Evenus a philosopher?"

"To me he seems to be so," said Simmias.

"Then he will be willing," rejoined Socrates, "and so will every one who worthily engages in this study; perhaps indeed he will not commit violence on himself, for that they say is not allowable." And as he said this he let down his leg from the bed on the ground, and in this posture continued during the remainder of the discussion.

Cebes then asked him, "What do you mean, Socrates, by saying that it is not lawful to commit violence on one's-self, but that a philosopher should be willing to follow one who is dying?"

"What, Cebes, have not you and Simmias, who have conversed familiarly with Philolaus on this subject, heard?"

"Nothing very clearly, Socrates."

"I however speak only from hearsay; what then I have heard I have no scruple in telling. And perhaps it is most becoming for one who is about to travel there, to enquire and speculate about the journey thither, what kind we think it is. What else can one do in the interval before sunset?"

"Why then, Socrates, do they say that it is not allowable to kill one's-self? for I, as you asked just now, have heard both Philolaus, when he lived with us, and several others say that it was not right to do this; but I never heard anything clear upon the subject from any one."

"Then you should consider it attentively," said Socrates, "for perhaps you may hear: probably, however, it will appear wonderful to you, if this alone of all other things is an universal truth, and it never happens to a man, as is the case in all other things, that at some times and to some persons only it is better to die than to live; yet these men for whom it is better to die—this probably will appear wonderful to you—may not without impiety do this good to themselves, but must await another benefactor."

Then Cebes, gently smiling, said, speaking in his own dialect, "Jove be witness."

"And indeed," said Socrates, "it would appear to be unreasonable, yet still perhaps it has some reason on its side. The maxim indeed given on this subject in the mystical doctrines, that we men are in a kind of prison, and that we ought not to free ourselves from it and escape, appears to me difficult to be understood, and not easy to penetrate. This, however, appears to me, Cebes, to be well said, that the gods take care of us, and that we men are one of their possessions. Does it not seem so to you?"

"It does," replied Cebes.

"Therefore," said he, "if one of your slaves were to kill himself,

without your having intimated that you wished him to die, should you not be angry with him, and should you not punish him if you could?"

"Certainly," he replied.

"Perhaps then in this point of view, it is not unreasonable to assert, that a man ought not to kill himself before the deity lays him under a necessity of doing so, such as that now laid on me."

"This, indeed," said Cebes, "appears to be probable. But what you said just now, Socrates, that philosophers should be very willing to die, appears to be an absurdity, if what we said just now is agreeable to reason, that it is God who takes care of us, and that we are his property. For that the wisest men should not be grieved at leaving that service in which they who govern them are the best of all masters, namely the gods, is not consistent with reason. For surely he cannot think that he will take better care of himself when he has become free: but a foolish man might perhaps think thus, that he should fly from his master, and would not reflect that he ought not to fly from a good one, but should cling to him as much as possible, therefore he would fly against all reason: but a man of sense would desire to be constantly with one better than himself. Thus, Socrates, the contrary of what you just now said is likely to be the case; for it becomes the wise to be grieved at dying, but the foolish to rejoice."

Socrates, on hearing this, appeared to me to be pleased with the pertinacity of Cebes, and looking towards us, said, "Cebes, you see, always searches out argument, and is not at all willing to admit at once any thing one has said."

Whereupon Simmias replied, "But indeed, Socrates, Cebes appears to me, now, to say something to the purpose: for with what design should men really wise fly from masters who are better than themselves, and so readily leave them? And Cebes appears to me to direct his arguments against you, because you so easily endure to abandon both us, and those good rulers, as you yourself confess, the gods."

"You speak justly," said Socrates, "for I think you mean that I ought to make my defence to this charge, as if I were in a court of justice."

"Certainly," replied Simmias.

"Come then," said he, "I will endeavor to defend myself more successfully before you than before the judges. For," he proceeded, "Simmias and Cebes, if I did not think that I should go first of all amongst other deities who are both wise and good, and, next, amongst men who have departed this life, better than any here, I should be wrong in not grieving at death: but now be assured, I hope to go amongst good men, though I would not positively assert it, that, however, I shall go amongst gods who are perfectly good masters, be assured I can positively assert this, if I can any thing of the kind. So

that, on this account, I am not so much troubled, but I entertain a good hope that something awaits those who die, and that, as was said long since, it will be far better for the good than the evil."

"What then, Socrates," said Simmias, "would you go away keeping this persuasion to yourself, or would you impart it to us? For this god appears to me to be also common to us; and at the same time it will be an apology for you, if you can persuade us to believe what you say."

"I will endeavor to do so," he said. "But first let us attend to Crito here, and and see what it is he seems to have for some time wished to say."

"What else, Socrates," said Crito, "but what he who is to give you the poison told me some time ago, that I should tell you to speak as little as possible? For he says that men become too much heated by speaking, and that nothing of this kind ought to interfere with the poison, and that otherwise, those who did so were sometimes compelled to drink two or three times."

To which Socrates replied, "Let him alone, and let him attend to his own business, and prepare to give it me twice, or if occasion requires, even thrice."

"I was almost certain what you would say," answered Crito, "but he has been some time pestering me."

"Never mind him," he rejoined.

"But now I wish to render an account to you, my judges, of the reason why a man who has really devoted his life to philosophy, when he is about to die, appears to me, on good grounds, to have confidence, and to entertain a firm hope that the greatest good will befall him in the other world, when he has departed this life. How then this comes to pass, Simmias and Cebes, I will endeavor to explain.

"For as many as rightly apply themselves to philosophy seem to have left all others in ignorance, that they aim at nothing else than to die and be dead. If this then is true, it would surely be absurd to be anxious about nothing else than this during their whole life, but, when it arrives, to be grieved at what they have been long anxious about and aimed at."

Upon this, Simmias, smiling, said. "By Jupiter, Socrates, though I am not now at all inclined to smile, you have made me do so; for I think that the multitude, if they heard this, would think it was very well said in reference to philosophers, and that our countrymen particularly would agree with you, that true philosophers do desire death, and that they are by no means ignorant that they deserve to suffer it."

"And indeed, Simmias, they would speak the truth, except in asserting that they are not ignorant of the sense in which true

philosophers desire to die, and in what sense they deserve death, and what kind of death. But," he said, "let us take leave of them, and speak to one another. Do we think that death is any thing?"

"Certainly," replied Simmias.

"Is it anything else than the separation of the soul from the body? and is not this to die, for the body to be apart by itself separated from the body? Is death any thing else than this?"

"No, but this," he replied.

"Consider then, my good friend, whether you are of the same opinion as me; for thus I think we shall understand better the subject we are considering. Does it appear to you to be becoming in a philosopher to be anxious about pleasures, as they are called, such as meats and drinks?"

"By no means, Socrates," said Simmias.

"But what? about the pleasures of love?"

"Not at all."

"What then? does such a man appear to you to think other bodily indulgences of value? for instance, does he seem to you to value or despise the possession of magnificent garments and sandals, and other ornaments of the body, except so far as necessity compels him to use them?"

"The true philosopher," he answered, "appears to me to despise them."

"Does not then," he continued, "the whole employment of such a man appear to you to be, not about the body, but to separate himself from it as much as possible, and be occupied about his soul?"

"It does."

"First of all then, in such matters, does not the philosopher, above all other men, evidently free his soul as much as he can from communion with the body?"

"It appears so."

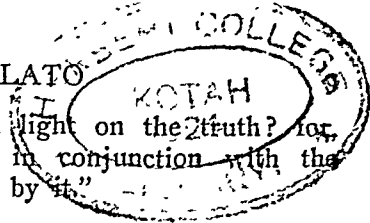
"And it appears, Simmias, to the generality of men, that he who takes no pleasure in such things, and who does not use them, does not deserve to live; but that he nearly approaches to death who cares nothing for the pleasures that subsist through the body."

"You speak very truly."

"But what with respect to the acquisition of wisdom, is the body an impediment or not, if any one takes it with him as a partner in the search? What I mean is this: Do sight and hearing convey any truth to men, or are they such as the poets constantly sing, who say that we neither hear nor see any thing with accuracy? If, however, these bodily senses are neither accurate nor clear, much less can the others be so: for they are all far inferior to these. Do they not seem so to you?"

"Certainly," he replied.

A DIALOGUE OF PLATO



"When then," said he, "does the soul light on the truth? for, when it attempts to consider anything in conjunction with the body, it is plain that it is then led astray by it."

"You say truly."

"Must it not then be by reasoning, if at all, that any of the things that really are become known to it?"

"Yes."

"And surely the soul then reasons best when none of these things disturb it, neither hearing, nor sight, nor pain, nor pleasure of any kind, but it retires as much as possible within itself, taking leave of the body, and, as far it can, not communicating or being in contact with it, it aims at the discovery of that which is."

"Such is the case."

"Does not then the soul of the philosopher, in these cases, despise the body, and flee from it, and seek to retire within itself?"

"It appears so."

"But what as to such things as these, Simmias? Do we say that justice itself is something or nothing?"

"We say it is something, by Jupiter."

"And that beauty and goodness are something?"

"How not?"

"Now then: have you ever seen any thing of this kind with your eyes?"

"By no means," he replied.

"Did you ever lay hold of them by any other bodily sense? but I speak generally, as of magnitude, health, strength, and, in a word, of the essence of every thing, that is to say, what each is. Is then the exact truth of these perceived by means of the body, or is it thus, whoever amongst us habituates himself to reflect most deeply and accurately on each several thing about which he is considering, he will make the nearest approach to the knowledge of it?"

"Certainly."

"Would not he, then, do this with the utmost purity, who should in the highest degree approach each subject by means of the mere mental faculties, neither employing the sight in conjunction with the reflective faculty, nor introducing any other sense together with reasoning; but who, using pure reflection by itself, should attempt to search out each essence purely by itself, freed as much as possible from the eyes and ears, and, in a word, from the whole body, as disturbing the soul, and not suffering it to acquire truth and wisdom, when it is in communion with it. Is not he the person, Simmias, if any one can, who will arrive at the knowledge of that which is?"

"You speak with wonderful truth, Socrates," replied Simmias.

"Wherefore," he said, "it necessarily follows from all this, that

some such opinion as this should be entertained by genuine philosophers, so that they should speak among themselves as follows: 'A by-path, as it were, seems to lead us on in our researches undertaken by reason,' because as long as we are encumbered with the body, and our soul is contaminated with such an evil, we can never fully attain to what we desire; and this, we say, is truth. For the body subjects us to innumerable hindrances on account of its necessary support, and moreover if any diseases befall us, they impede us in our search after that which is; and it fills us with longings, desires, fears, all kinds of fancies, and a multitude of absurdities, so that, as it is said in real truth, by reason of the body it is never possible for us to make any advance in wisdom. For nothing else but the body and its desires occasion wars, seditions, and contests; for all wars amongst us arise on account of our desire to acquire wealth; and we are compelled to acquire wealth on account of the body, being enslaved to its service; and consequently on all these accounts we are hindered in the pursuit of philosophy. But the worst of all is, that if it leaves us any leisure, and we apply ourselves to the consideration of any subject, it constantly obtrudes itself in the midst of our researches, and occasions trouble and disturbance, and confounds us so that we are not able by reason of it to discern the truth. It has then in reality been demonstrated to us, that if we are ever to know any thing purely, we must be separated from the body, and contemplate the things themselves by the mere soul. And then, as it seems, we shall obtain that which we desire, and which we profess ourselves to be lovers of, wisdom, when we are dead, as reason shows, but not while we are alive. For if it is not possible to know anything purely in conjunction with the body, one of these two things must follow, either that we can never acquire knowledge, or only after we are dead; for then the soul will subsist apart by itself, separate from the body, but not before. And while we live, we shall thus, as it seems, approach nearest to knowledge, if we hold no intercourse or communion at all with the body, except what absolute necessity requires, nor suffer ourselves to be polluted by its nature, but purify ourselves from it, until God himself shall release us. And thus being pure, and freed from the folly of body, we shall in all likelihood be with others like ourselves, and shall of ourselves know the whole real essence, and that probably is truth; for it is not allowable for the impure to attain to the pure. Such things, I think, Simmias, all true lovers of wisdom must both think and say to one another. Does it not seem so to you?"

"Most assuredly, Socrates."

"If this then," said Socrates, "is true, my friend, there is great hope for one who arrives where I am going, there, if any where, to acquire that in perfection for the sake of which we have taken so

much pains during our past life; so that the journey now appointed me is set out upon with good hope, and will be so by any other man who thinks that his mind has been as it were purified."

"Certainly," said Simmias.

"But does not purification consist in this, as was said in a former part of our discourse, in separating as much as possible the soul from the body, and in accustoming it to gather and collect itself by itself on all sides apart from the body, and to dwell, as far as it can, both now and hereafter, alone by itself, delivered as it were from the shackles of the body?"

"Certainly," he replied.

"Is this then called death, this deliverance and separation of the soul from the body?"

"Assuredly," he answered.

"But, as we affirmed, those pursue philosophy rightly, are especially and alone desirous to deliver it, and this is the very study of philosophers, the deliverance and separation of the soul from the body, is it not?"

"It appears so."

"Then, as I said at first, would it not be ridiculous for a man who has endeavored throughout his life to live as near as possible to death, then, when death arrives, to grieve? would not this be ridiculous?"

"How should it not?"

"In reality then, Simmias," he continued, "those who pursue philosophy rightly study to die; and to them of all men death is least formidable. Judge from this. Since they altogether hate the body and desire to keep the soul by itself, would it not be irrational if, when this comes to pass, they should be afraid and grieve, and not be glad to go to that place, where on their arrival they may hope to obtain that which they longed for throughout life; but they longed for wisdom; and to be freed from association with that which they hated? Have many of their own accord wished to descend into Hades, on account of human objects of affection, their wives and sons, induced by this very hope of there seeing and being with those whom they have loved; and shall one who really loves wisdom, and firmly cherishes this very hope, that he shall no where else attain it in a manner worthy of the name, except in Hades, be grieved at dying, and not gladly go there? We must think that he would gladly go, my friend, if he be in truth a philosopher; for he will be firmly persuaded of this, that he will nowhere else but there attain wisdom in its purity; and if this be so, would it not be very irrational, as I just now said, if such a man were to be afraid of death?"

"Very much so, by Jupiter," he replied.

"Would not this then," he resumed, "be a sufficient proof to you,

with respect to a man whom you should see grieved when about to die, that he was not a lover of wisdom but a lover of his body? and this same person is probably a lover of riches and a lover of honor, one or both of these."

"It certainly is as you say," he replied.

"Does not then," he said, "that which is called fortitude, *Simmias*, eminently belong to philosophers?"

"By all means," he answered.

"And temperance also, which even the multitude call temperance, and which consists in not being carried away by the passions, but in holding them in contempt, and keeping them in subjection, does not this belong to those only who most despise the body, and live in the study of philosophy?"

"Necessarily so," he replied.

"For," he continued, "if you will consider the fortitude and temperance of others, they will appear to you to be absurd."

"How so, *Socrates*?"

"Do you know," he said, "that all others consider death among the great evils?"

"They do indeed," he answered.

"Then do the brave amongst them endure death, when they do endure it, through dread of greater evils?"

"It is so."

"All men, therefore, except philosophers, are brave through being afraid and through fear; though it is absurd that any one should be brave through fear and cowardice."

"Certainly."

"But what? are not these amongst them who keep their passions in subjection, affected in the same way? and are they not temperate through a kind of intemperance? and although we may say, perhaps, that this is impossible, nevertheless the manner in which they are affected with respect to this silly temperance resembles this; for, fearing to be deprived of other pleasures, and desiring them, they abstain from some, being mastered by others. And though they call intemperance the being governed by pleasures, yet it happens to them that, by being mastered by some pleasures, they master others; and this is similar to what was just now said, that in a certain manner they become temperate through intemperance."

"So it seems."

"My dear *Simmias*, consider that this is not a right exchange for virtue, to barter pleasures for pleasures, pains for pains, fear for fear, and the greater for the lesser, like pieces of money; but that that alone is the right coin, for which we ought to barter all these things, wisdom; and for this, and with this everything is in reality bought and sold, fortitude, temperance, and justice, and in a word, true virtue sub-

sists with wisdom, whether pleasures and fears, and everything else of the kind, are present or absent; but when separated from wisdom, and changed one for another, consider whether such virtue is not a mere outline, and in reality servile, possessing neither soundness nor truth; but the really true virtue is a purification from all such things, and temperance, justice, fortitude, and wisdom itself, are a kind of initiatory purification. And those who instituted the mysteries for us appear to have been by no means contemptible, but in reality to have intimated long since that whoever shall arrive in Hades unexpiated and uninitiated shall lie in mud, but he that arrives there purified and initiated, shall dwell with the gods. 'For there are,' say those who preside at the mysteries, 'many wand-bearers, but few inspired.' These last, in my opinion, are no other than those who have pursued philosophy rightly: that I might be of their number, I have, to the utmost of my ability, left no means untried, but have endeavored to the utmost of my power. But whether I have endeavored rightly and have in any respect succeeded, on arriving there I shall know clearly, if it please God, very shortly, as it appears to me.

"Such then, Simmias and Cebes," he added, "is the defence I make, for that I, on good grounds, do not repine or grieve at leaving you and my masters here, being persuaded that there, no less than here, I shall meet with good masters and friends. But to the multitude this is incredible. If, however, I have succeeded better with you in my defence than I did with the Athenian judges, it is well."

When Socrates had thus spoken, Cebes, taking up the discussion, said, "Socrates, all the rest appears to me to be said rightly, but what you have said respecting the soul will occasion much incredulity in many from the apprehension that, when it is separated from the body, it no longer exists anywhere, but is destroyed and perishes on the very day in which a man dies, and that immediately it is separated and goes out from the body, it is dispersed and vanishes like breath or smoke, and is no longer anywhere; since, if it remained anywhere united in itself, and freed from those evils which you have just now enumerated, there would be an abundant and good hope, Socrates, that what you say is true. But this probably needs no little persuasion and proof, that the soul of a man who dies, exists, and possesses activity and intelligence."

"You say truly, Cebes," said Socrates, "but what shall we do? Are you willing that we should converse on these points, whether such is probably the case or not?"

"Indeed," replied Cebes, "I should gladly hear your opinion on these matters."

"I do not think," said Socrates, "that any one who should now hear us, even though he were a comic poet, would say that I am talking idly, or discoursing on subjects that do not concern me. If you please,

then, we will examine into it. Let us consider it in this point of view, whether the souls of men who are dead exist in Hades, or not. This is an ancient saying, which we now call to mind, that souls departing hence exist there, and return hither again, and are produced from the dead. And if this is so, that the living are produced again from the dead, can there be any other consequence than that our souls are there? for surely they could not be produced again if they did not exist; and this would be a sufficient proof that these things are so, if it should in reality be evident that the living are produced from no other source than the dead. But, if this is not the case, there will be need of other arguments."

"Certainly," said Cebes.

"You must not, then," he continued, "consider this only with respect to men, if you wish to ascertain it with greater certainty, but also with respect to all animals and plants, and, in a word, with respect to everything that is subject to generation, let us see whether they are not all so produced, no otherwise than contraries from contraries, wherever they have any such quality, as for instance the honorable is contrary to the base, and the just to the unjust, and so with ten thousand other things. Let us consider this, then, whether it is necessary that all things which have a contrary should be produced from nothing else than their contrary. As, for instance, when anything becomes greater, is it not necessary that, from being previously smaller, it afterwards became greater?"

"Yes."

"And if it becomes smaller, will it not, from being previously greater, afterwards become smaller?"

"It is so," he replied.

"And from stronger, weaker? and from slower, swifter?"

"Certainly."

"What then? if anything becomes worse, must it not become so from better? and if more just, from more unjust?"

"How should it not?"

"We have then," he said, "sufficiently determined this, that all things are thus produced, contraries from contraries?"

"Certainly."

"What next? is there also something of this kind in them, for instance, between all two contraries a mutual two fold production, from one to the other, and from that other back again? for between a greater thing and a smaller there is increase and decrease, and do we not accordingly call the one to increase, the other to decrease?"

"Yes," he replied.

"And must not to be separated and commingled, to grow cold and to grow warm, and everything in the same manner, even though sometimes we have not names to designate them, yet in fact be every-

where thus circumstanced of necessity, as to be produced from each other, and be subject to a reciprocal generation?"

"Certainly," he replied.

"What then?" said Socrates, "has life any contrary, as waking has its contrary, sleeping?"

"Certainly," he answered.

"What?"

"Death," he replied.

"Are not these, then, produced from each other, since they are contraries, and are not the modes by which they are produced twofold, intervening between these two?"

"How should it be otherwise?"

"I then," continued Socrates, "will describe to you one pair of the contraries which I have just now mentioned, both what it is and its mode of production; and do you describe to me the other. I say that one is to sleep, the other to awake; and from sleeping awaking is produced, and from awaking sleeping, and that the modes of their production are the one to fall asleep, the other to be roused. Have I sufficiently explained this to you or not?"

"Certainly."

"Do you then," he said, "describe to me, in the same manner, with respect to life and death? Do you not say that life is contrary to death?"

"I do."

"And that they are produced from each other?"

"Yes."

"What, then, is produced from life?"

"Death," he replied.

"What, then," said he, "is produced from death?"

"I must needs confess," he replied, "that life is,"

"From the dead, then, O Cebes, living things and living men are produced."

"It appears so," he said.

"Our souls, therefore," said Socrates, "exists in Hades."

"So it seems."

"With respect, then, to their mode of production, is not one of them very clear? for to die surely is clear, is it not?"

"Certainly," he replied.

"What, then, shall we do?" he continued; "shall we not find a corresponding contrary mode of production, or will nature be defective in this? Or must we discover a contrary mode of production to dying?"

"By all means," he said.

"What is this?"

"To revive."

"Therefore," he proceeded, "if there is such a thing as to revive, will not this reviving be a mode of production from the dead to the living?"

"Certainly."

"Thus, then, we have agreed, that the living are produced from the dead, no less than the dead from the living: but, this being the case, there appears to me sufficient proof that the souls of the dead must necessarily exist somewhere, from whence they are again produced."

"It appears to me, Socrates," he said, "that this must necessarily follow from what has been admitted."

"See now, O Cebes," he said, "that we have not agreed on these things improperly, as it appears to me: for if one class of things were not constantly given back in the place of another, revolving as it were in a circle, but generation were direct from one thing alone into its opposite, and did not turn round again to the other, or retrace its course, do you know that all things would at length have the same form, be in the same state, and cease to be produced?"

"How say you?" he asked.

"It is by no means difficult," he replied, "to understand what I mean; if, for instance, there should be such a thing as falling asleep, but no reciprocal waking again produced from a state of sleep, you know that at length all things would show the fable of Endymion to be a jest, and it would be thought nothing at all of, because every thing else would be in the same state as him, namely, asleep. And if all things were mingled together, but never separated, that doctrine of Anaxagoras would soon be verified, 'all things would be together.' Likewise, my dear Cebes, if all things that partake of life should die, and after they are dead should remain in this state of death, and not revive again, would it not necessarily follow that at length all things should be dead, and nothing alive for if living beings are produced from other things, and living beings die, what could prevent their being all absorbed in death?"

"Nothing whatever, I think, Socrates," replied Cebes, "but you appear to me to speak the exact truth."

"For, Cebes," he continued, "as it seems to me, such undoubtedly is the case, and we have not admitted these things under a delusion, but it is in reality true that there is a reviving again, that the living are produced from the dead, that the souls of the dead exist, and that the condition of the good is better, and of the evil worse."

"And indeed," said Cebes, interrupting him, "according to that doctrine, Socrates, which you are frequently in the habit of advancing, if it is true, that our learning is nothing else than reminiscence, according to this it is surely necessary that we must at some former time have learned what we now remember. But this is impossible, unless our soul existed somewhere before it came into this human

form; so that from hence also the soul appears to be something immortal."

"But, Cebes," said Simmias, interrupting him, "what proofs are there of these things? Remind me of them, for I do not very well remember them at present."

"It is proved," said Cebes, "by one argument, and that a most beautiful one, that men, when questioned, if one questions them properly, of themselves describe all things as they are: however, if they had not innate knowledge and right reason, they would never be able to do this. Moreover, if one leads them to diagrams, or any thing else of the kind, it is then most clearly apparent that this is the case."

"But if you are not persuaded in this way, Simmias," said Socrates, "see if you will agree with us on considering the matter thus. For do you doubt how that which is called learning is reminiscence?"

"I do not doubt," said Simmias, "but I require this very thing of which we are speaking, to be reminded; and indeed, from what Cebes has begun to say, I almost now remember, and am persuaded; nevertheless, however, I should like to hear now how you would attempt to prove it."

"I do it thus," he replied: "we admit surely that if anyone be reminded of any thing, he must needs have known that thing at some time or other before."

"Certainly," he said.

"Do we then admit this also, that when knowledge comes in a certain manner it is reminiscence? But the manner I mean is this; if any one, upon seeing or hearing, or perceiving through the medium of any other sense, some particular thing, should not only know that, but also form an idea of something else, of which the knowledge is not the same, but different, should we not justly say, that he remembered that of which he received the idea?"

"How mean you?"

"For instance; the knowledge of a man is different from that of a lyre."

"How not?"

"Do you not know, then, that lovers when they see a lyre, or a garment, or any thing else which their favorite is accustomed to use, are thus affected; they both recognize the lyre, and receive in their minds the form of the person to whom the lyre belonged. This is reminiscence: just as any one, seeing Simmias, is often reminded of Cebes, and so in an infinite number of similar instances."

"An infinite number indeed, by Jupiter," said Simmias.

"Is not then," he said, "something of this sort a kind of reminiscence? especially when one is thus affected with respect to things which, from lapse of time, and not thinking of them has now forgotten?"

"Certainly," he replied.

"But what?" he continued, "does it happen, that when one sees a painted horse or a painted lyre, one is reminded of a man, and that when one sees a picture of Simmias one is reminded of Cebes?"

"Certainly."

"And does it not also happen, that on seeing a picture of Simmias one is reminded of Simmias himself?"

"It does indeed," he replied.

"Does it not happen, then, according to all this, that reminiscence arises partly from things like, and partly from things unlike?"

"It does."

"But when one is reminded by things like, is it not necessary that one should be thus further affected, so as to perceive whether, as regards likeness, this falls short or not of the thing of which one has been reminded?"

"It is necessary," he replied.

"Consider, then," said Socrates, "if the case is thus. Do we allow that there is such a thing as equality? I do not mean of one log with another, nor one stone with another, nor anything else of this kind, but some altogether different from all these,—abstract equality; do we allow that there is any such thing or not?"

"By Jupiter, we most assuredly do allow it," replied Simmias.

"And do we know what it is itself?"

"Certainly," he replied.

"Whence have we derived the knowledge of it? Is it not from the things we have just now mentioned, and that from seeing logs, or stones, or other things of the kind, equal, we have from these found an idea of that which is different from these? for does it not appear to you to be different? Consider the matter thus. Do not stones that are equal, and logs sometimes that are the same, appear at one time equal, and at another not?"

"Certainly."

"But what? does abstract equality ever appear to you unequal? or equality inequality?"

"Never, Socrates, at any time."

"These equal things, then," he said, "and abstract equality are not the same?"

"By no means, Socrates, as it appears."

"However, from these equal things," he said, "which are different from that abstract equality, have you not formed your idea and derived your knowledge of it?"

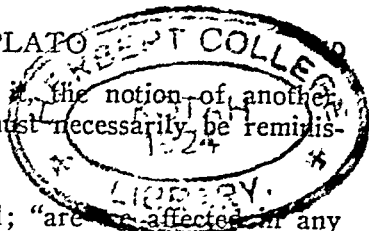
"You speak most truly," he replied.

"Is it not, therefore, from its being like or unlike them?"

"Certainly."

"But it makes no difference," he said. "When, therefore, on seeing

A DIALOGUE OF PLATO



one thing, you form, from the sight of it, the notion of another, whether like or unlike, this," he said, "must necessarily be reminiscence."

"Certainly."

"What, then, as to this?" he continued; "are we affected in any such way with regard to logs and the equal things we have just now spoken of? and do they appear to us to be equal in the same manner as abstract equality itself is, or do they fall short in some degree, or not at all, of being as equality itself is?"

"They fall far short," he replied.

"Do we admit, then, that when one, on beholding some particular thing, perceives that it aims, as that which I now see, at being like something else that exists, but falls short of it, and cannot become such as that is, but is inferior to it, do we admit that he who perceives this must necessarily have had a previous knowledge of that which he says it resembles, though imperfectly?"

"It is necessary."

"What then? are we affected in some such way, or not, with respect to things equal and abstract equality itself?"

"Assuredly."

"It is necessary, therefore, that we must have known abstract equality before the time when on first seeing equal things, we perceived that they all aimed at resembling equality, but failed in doing so."

"Such is the case."

"Moreover, we admit this too, that we perceived this, and could not possibly perceive it by any other means than the sight, or touch, or some other of the senses: for I say the same of them all."

"For they are the same, Socrates, so far as our argument is concerned."

"However, we must perceive by means of the senses, that all things which come under the senses aim at that abstract equality, and yet fall short of it: or how shall we say it is?"

"Even so."

"Before, then, we began to see, and hear, and use our other senses, we must have had a knowledge of equality itself, what it is, if we were to refer to it those equal things that come under the senses, and observe that all such things aim at resembling that, but fall far short of it."

"This necessarily follows, Socrates, from what has been already said."

"But did we not, as soon as we were born, see and hear, and possess our other senses?"

"Certainly."

"But, we have said, before we possessed these, we must have had a knowledge of abstract equality?"

"Yes."

"We must have had it, then, as it seems, before we were born."

"It seems so."

"If, therefore, having this before we were born, we were born possessing it, we knew both before we were born, and as soon as we were born, not only the equal and the greater and smaller, but all things of the kind; for our present discussion is not more respecting equality than the beautiful itself, the good, the just, and the holy, and in one word, respecting everything which we mark with the real of existence, both in the questions we ask, and the answers we give. So that we must necessarily have had a knowledge of all these before we were born."

"Such is the case."

"And if, having once had it, we did not constantly forget it, we should always be born with this knowledge, and should always retain it through life: for to know is this, when one has got a knowledge of any thing, to retain and not lose it; for do we not call this oblivion, Simmias, the loss of knowledge?"

"Assuredly, Socrates," he replied.

"But if, having had it before we were born, we lose it at our birth, and afterwards, through exercising the senses about these things, we recover the knowledge which we once before possessed, would not that which we call learning be a recovery of our own knowledge? and in saying that this is to remember should we not say rightly?"

"Certainly."

"For this appeared to be possible, for one having perceived any thing, either by seeing or hearing, or employing any other sense, to form an idea of something different from this, which he had forgotten, and with which this was connected by being unlike or like. So that, as I said, one of these two things must follow, either we are all born with this knowledge, and we retain it through life, or those whom we say learn afterwards do nothing else but remember, and this learning will be reminiscence."

"Such certainly is the case, Socrates."

"Which, then, do you choose, Simmias: that we are born with knowledge, or that we afterwards remember what we had formerly known?"

"At present, Socrates, I am unable to choose?"

"But what? are you able to choose in this case, and what do you think about it? Can a man, who possesses knowledge, give a reason for the things that he knows, or not?"

"He needs must be able to do so, Socrates," he replied.

"And do all men appear to you, to be able to give a reason for the things of which we have just now been speaking?"

"I wish they could," said Simmias; "but I am much more afraid, that at this time to-morrow, there will no longer be any one able to do this properly."

"Do not all men then, Simmias," he said, "seem to you to know these things?"

"By no means."

"Do they remember, then, what they once learned?"

"Necessarily so."

"When did our souls receive this knowledge? not surely, since we were born into the world."

"Assuredly not."

"Before, then?"

"Yes."

"Our souls therefore, Simmias, existed before they were in a human form, separate from bodies, and possessed intelligence."

"Unless, Socrates, we receive this knowledge at our birth, for this period yet remains."

"Be it so, my friend. But at what other time do we lose it? for we are not born with it, as we have just now admitted. Do we lose it then at the very time in which we receive it? Or can you mention any other time?"

"By no means, Socrates: I was not aware that I was saying nothing to the purpose."

"Does the case then stand with us, Simmias," he proceeded. "If those things which we are continually talking about exist, the beautiful, the good, and every such essence, and to this we refer all things that come under the senses, as finding it to have a prior existence, and to be our own, and if we compare these things to it, it necessarily follows, that as these exist, so likewise our soul exists even before we are born; but if these do not exist this discussion will have been undertaken in vain. Is it not so? and is there not an equal necessity, both that these things should exist, and our souls also before we are born, and if not the former neither the latter?"

"Most assuredly, Socrates," said Simmias, "there appears to me to be the same necessity, and the argument admirably tends to prove that our souls exist before we are born, just as that essence does which you have now mentioned. For I hold nothing so clear to me as this, that all such things most certainly exist, as the beautiful, the good, and all the rest that you just now spoke of; and as far as I am concerned the case is sufficiently demonstrated."

"But how does it appear to Cebes?" said Socrates; "for it is necessary to persuade Cebes too."

"He is sufficiently persuaded, I think," said Simmias, "although he

is the most pertinacious of men in distrusting arguments. Yet I think he is sufficiently persuaded of this, that our soul existed before we were born. But whether when we are dead, it will still exist, does not appear to me to have been demonstrated, Socrates," he continued, "but that popular doubt, which Cebes just now mentioned, still stands in our way, whether, when a man dies, the soul is not dispersed, and this is the end of its existence. For what hinders its being born, and formed from some other source, and existing before it came into a human body, and yet when it has come, and is separated from this body, its then also dying itself, and being destroyed?"

"You say well, Simmias," said Cebes; "for it appears that only one half of what is necessary has been demonstrated, namely, that our soul existed before we were born: but it is necessary to demonstrate further, that when we are dead, it will exist no less than before we were born, if the demonstration is to be made complete."

"This has been even now demonstrated, Simmias and Cebes," said Socrates, "if you will only connect this last argument with that which we before assented to, that every thing living is produced from that which is dead. For if the soul exists before, and it is necessary for it when it enters into life, and is born, to be produced from nothing else than death, and from being dead, how is it not necessary for it also to exist after death, since it must needs be produced again? What you require, then, has been already demonstrated. However, both you and Simmias appear to me as if you wished to sift this argument more thoroughly, and to be afraid like children, lest on the soul's departure from the body the winds should blow it away and disperse it, especially if one should happen to die not in a calm but in a violent storm."

Upon this Cebes, smiling, said, "Endeavor to teach us better, Socrates, as if we were afraid, or rather not as if we were afraid, though perhaps there is some boy within us who has such a dread. Let us, then, endeavor to persuade him not to be afraid of death, as of hobgoblins."

"But you must charm him every day," said Socrates, "until you have quieted his fears."

"But whence, Socrates," he said, "can we procure a skilful charmer for such a case, now that you are about to leave us?"

"Greece is wide, Cebes," he replied, "and in it surely there are skilful men, there are also many barbarous nations, all of which you should search through, seeking such a charmer, sparing neither money nor toil, as there is nothing on which you can more seasonably spend your money. You should also seek for him among yourselves; for perhaps you could not easily find any more competent than yourselves to do this."

"This shall be done," said Cebes, "but, if it is agreeable to you, let us return to the point from whence we digressed."

"It will be agreeable to me, for how should it not?"

"You say well," rejoined Cebes.

"We ought then," said Socrates, "to ask ourselves some such question as this, to what kind of thing it appertains to be thus affected, namely to be dispersed, and for what ought to fear, lest it should be so affected, and for what not. And after this, we should consider which of the two the soul is; and in the result should either be confident or fearful for our soul."

"You speak truly," said he.

"Does it not, then, appertain to that which is formed by composition, and is naturally compounded, to be thus affected, to be dissolved in the same manner as that in which it was compounded; and if there is anything not compounded, does it not appertain to this alone, if to any thing, not to be thus affected?"

"It appears to me to be so," said Cebes.

"Is it not most probable then that things which are always the same, and in the same state, are uncompounded, but that things which are constantly changing, and are never in the same state, are compounded?"

"To me it appears so."

"Let us return then," he said, "to the subjects on which we before discoursed. Whether is essence itself, of which we gave this account that it exists, both in our questions and answers, always the same, or does it sometimes change? Does equality itself, the beautiful itself, and each several thing which is, ever undergo any change, however small? Or does each of them which exists, being an unmixed essence by itself, continue always the same, and in the same state, and never undergo any variation at all under circumstances?"

"They must of necessity continue the same and in the same state, Socrates," said Cebes.

"But what shall we say of the many beautiful things, such as men, horses, garments, of other things of the kind, whether equal, or beautiful, or of all things synonymous with them? Do they continue the same, or, quite contrary to the former, are they never at any time, to say, the same, either with respect to themselves or one another?"

"These, on the other hand," replied Cebes, "never continue the same."

"These then you can touch, or see, or perceive by the other senses; but those that continue the same, you cannot apprehend in any other way than by the exercise of thought; for such things are invisible, and are not seen?"

"You say what is strictly true," replied Cebes.

"We may assume then, if you please," he continued, "that there are two species of things, the one visible, the other invisible?"

"We may," he said.

"And the invisible always continuing the same, but the visible never the same?"

"This too," he said, "we may assume."

"Come then," he asked, "is there anything else belonging to us, than on the one hand body, and on the other soul?"

"Nothing else," he replied.

"To which species, then, shall we say the body is more like, and more nearly allied?"

"Is it clear to every one," he said, "that it is the visible."

"But what of the soul? Is it visible or invisible?"

"It is not visible to men, Socrates," he replied.

"But we speak of things which are visible or not so to the nature of men: or to some other nature, think you?"

"To that of men."

"What then shall we say of the soul, that it is visible, or not visible?"

"Not visible."

"Is it then invisible?"

"Yes."

"The soul then is more like the invisible than the body, and the body, the visible?"

"It must needs be so, Socrates."

"And did we not some time since say this too, that the soul, when it employs the body to examine anything, either by means of the sight or hearing, or any other sense, (for to examine anything by means of the body is to do so by the senses,) is then drawn by the body to things that never continue the same, and wanders and is confused, and reels as if intoxicated through coming into contact with things of this kind?"

"Certainly."

"But when it examines any thing by itself, does it approach that which is pure, eternal, immortal, and unchangeable, and, as being allies to it, continue constantly with it, so long as it subsists by itself, and has the power, and does it cease from its wandering, and constantly continue the same with respect to those things, through coming into contact with things of this kind? and is this affection of the soul called wisdom?"

"You speak," he said, "in every respect, well and truly, Socrates."

"To which species of the two, then, both from what was before, and now said, does the soul appear to you to be more like and more nearly allied?"

"Everyone, I think, would allow, Socrates," he replied, "even the dullest person, from this method of reasoning that the soul is in every respect more like that which continues constantly the same, than that which does not so."

"But what as to the body?"

"It is more like the other."

"Consider it also thus, that, when soul and body are together, nature enjoins the latter to be subservient and obey, the former to rule and exercise dominion. And in this way, which of the two appears to you to be like the divine, and which the mortal? Does it not appear to you to be natural that the divine should rule and command, but the mortal obey and be subservient?"

"To me it does so."

"Which, then, does the soul resemble?"

"It is clear, Socrates, that the soul resembles the divine, but the body, the mortal."

"Consider then, Cebes," said he, "whether, from all that has been said, these conclusions follow, that the soul is most like that which is divine, immortal intelligent, uniform, indissoluble, and which always continues in the same state, but that the body on the other hand is most like that which is human, mortal, intelligent, multi-form, indissoluble, and which always continues in the same state. Can we say anything against this, my dear Cebes, to show it is not so?"

"We cannot."

"What then? Since these things are so, does it not appertain to the body to be quickly dissolved, but to the soul, on the contrary, to be altogether indissoluble, or nearly so?"

"How not?"

"You perceive, however," he said, "that when a man dies, the visible part of him, the body, which is exposed to sight, and which we call a corpse, to which it appertains to be dissolved, to fall asunder and be dispersed, does not immediately undergo any of these affections, but remains for a considerable time, and especially so if anyone should die with his body in full vigor, and at a corresponding age; for when the body has collapsed and been embalmed, as those that are embalmed in Egypt, it remains almost entire for an incredible length of time; and some parts of the body, even though it does decay, such as the bones and nerves, and everything of that kind, are nevertheless, as one may say, immortal. Is it not so?"

"Yes."

"Can the soul, then, which is invisible, and which goes to another place like itself, excellent, pure, and invisible, and therefore truly called the invisible world, to the presence of a good and wise God, (whither if God will, my soul also must shortly go,) can this soul of

ours, I ask, being such and of such a nature, when separated from the body be immediately dispersed and destroyed, as most men assert? Far from it, my dear Cebes and Simmias. But the case is much rather thus; if it is separated in a pure state, taking nothing of the body with it, as not having willingly communicated with it in the present life, but having shunned it and gathered itself within itself, as constantly studying this; but this is nothing else than to pursue philosophy aright, and in reality to study how to die easily; would not this be to study how to die?"

"Most assuredly."

"Does not the soul, then, when in this state, depart to that which resembles itself, the invisible, the divine, immortal, and wise? and on its arrival there, is it not its lot to be happy, free from error, ignorance, fears, wild passions, and all the other evils to which human nature is subject, and, as is said of the initiated, does it not in truth pass the rest of its time with the gods? Must we affirm that it is so, Cebes, or otherwise?"

"So, by Jupiter," said Cebes.

"But, I think, if it departs from the body polluted and impure, as having constantly held communion with the body, and having served and loved it, and been bewitched by it, through desires and pleasures, so as to think that there is nothing real except what is corporeal, which one can touch and see, and drink and eat, and employ for sensual purposes; but what is dark and invisible to the eyes, which is intellectual and apprehended by philosophy, having been accustomed to hate, fear, and shun this, do you think that a soul thus affected can depart from the body by itself, and uncontaminated?"

"By no means whatever," he replied.

"But I think it will be impressed with that which is corporeal, which the intercourse and communion of the body, through constant association and great attention, have made natural to it."

"Certainly."

"We must think, my dear Cebes, that this is ponderous and heavy, earthly and visible, by possessing which such a soul is weighed down, and drawn again into the visible world through dread of the invisible and of Hades, wandering, as it is said, amongst monuments and tombs, about which, indeed, certain shadowy phantoms of souls have been seen, being such images as those souls produced which have not departed pure from the body, but which partake of the visible, on which account also they are visible."

"That is probable, Socrates."

"Probable indeed, Cebes; and not that these are the souls of the good, but of the wicked, which are compelled to wander about such places, paying the penalty of their former conduct, which was evil; and they wander about so long, until, through the desire of the

corporeal nature that accompanies them, they are again united to a body; and they are united, as is probable, to animals having the same habits as those they have given themselves up to during life."

"But what do you say these are, Socrates?"

"For instance, those who have given themselves up to gluttony, wantonness, and drinking, and having put no restraint on themselves, will probably be clothed in the form of asses and brutes of that kind. Do you not think so?"

"You say what is very probable."

"And that such as have set great value on injustice, tyranny, and rapine, will be clothed in the species of wolves, hawks, and kites? Where else can we say such souls go?"

"Without doubt," said Cebes, "into such as these."

"Is it not then evident," he continued, "as to the rest, whither each will go, according to the resemblances of their several pursuits?"

"It is evident," he replied, "how not?"

"Of these, then," he said, "are not they the most happy, and do they not go to the best place, who have practised that social and civilized virtue, which they call temperance and justice, and which is produced from habit and exercise, without philosophy and reflection?"

"In what respect are these the most happy?"

"Because it is probable that these should again migrate into a corresponding civilized and peaceable kind of animals, such as bees perhaps, or wasps, or ants, or even into the same human species again, and from these become moderate men."

"It is probable."

"But it is not lawful for any one, who has not studied philosophy and departed this life perfectly pure, to pass into the rank of gods, but only for the true lover of wisdom. And on this account, my friends Simmias and Cebes, those who philosophize rightly abstain from all bodily desires, and persevere in doing so, and do not give themselves up to them, not fearing the loss of property and poverty, as the generality of men and the lovers of wealth; nor again dreading disgrace and ignominy like those who are lovers of power and honor, do they then abstain from them."

"For it would not become them to do so, Socrates," says Cebes.

"It would not, by Jupiter," he rejoined. "Wherefore, Cebes, they who care at all for their soul, and do not spend their lives in the culture of their bodies, despising all these, proceed not in the same way with them, as being ignorant whither they are going, but being convinced that they ought not to act contrary to philosophy, but in accordance with the freedom and purification she affords, they give themselves up to her direction, following her wherever she leads."

"How, Socrates?"

"I will tell you," he replied. "The lovers of wisdom know, that

philosophy receiving their soul plainly bound and glued to the body, and compelled to view things through this, as through a prison, and not directly by herself, and sunk in utter ignorance, and perceiving too the strength of the prison, that it arises from desire, so that he is bound as much as possible assists in binding himself. I say, then, the lovers of wisdom know that philosophy, receiving their soul in this state, gently exhorts it, and endeavors to free it, by showing that the view of things by means of the eyes is full of deception, as also is that through the ears and the other senses, persuading an abandonment of these so far as it is not absolutely necessary to use them, and advising the soul to be collected and concentrated within itself, and to believe nothing else but herself, with respect to what she herself understands of things that have a real subsistence, and to consider nothing true which she views through the medium of others, and which differ under different aspects; for that a thing of this kind is sensible and visible, but that what she herself perceives is intelligible and invisible. The soul of the true philosopher, therefore, thinking that she ought not to oppose this deliverance, accordingly abstains as much as possible from pleasures and desires, griefs and fears, considering that when any one is exceedingly delighted or alarmed, grieved or influenced by desire, he does not merely suffer such evil from these things as one might suppose, such as either being sick or wasting his property, through indulging his desires; but that which is the greatest evil, and the worst of all, this he suffers and is not conscious of it."

"But what is this evil, Socrates?" said Cebes.

"That the soul of every man is compelled to be either vehemently delighted or grieved about some particular thing, and at the same time to consider that the thing about which it is thus strongly affected is most real and most true, though it is not so. But these are chiefly visible objects; are they not?"

"Certainly."

"In this state of affection, then, is not the soul especially shackled by the body?"

"How so?"

"Because each pleasure and pain, having a nail as it were, nails the soul to the body, and fastens it to it, and causes it to become corporeal, deeming those things to be true whatever the body asserts to be so. For, in consequence of its forming the same opinions with the body, and delighting in the same things, it is compelled, I think, to possess similar manners, and to be similarly nourished, so that it can never pass into Hades in a pure state, but must ever depart polluted by the body, and so quickly falls again into another body, and grows up as if it were sown, and consequently is deprived of all association with that which is divine, and pure, and uniform."

"You speak most truly, Socrates," said Cebes.

"For these reasons, therefore, Cebes, those who are truly lovers of wisdom are moderate and resolute, and not for the reasons that most people say. Do you think as they do?"

"Assuredly not."

"No, truly. But the soul of a philosopher would reason thus, and would not think that philosophy ought to set it free, and that when it is freed it should give itself up again to pleasures and pains, to bind it down again, and make her work void, weaving a kind of Penelope's web the reverse way. On the contrary, effecting a calm of the passions, and following the guidance of reason, and being always intent on this, contemplating that which is true and divine, and not subject to opinion, and being nourished by it, it thinks that it ought to live in this manner as long as it does live, and that when it dies it shall go to a kindred essence, and one like itself, and shall be freed from human evils. From such a regiment as this the soul has no occasion to fear, Simmias and Cebes, while it strictly attends to these things, lest being torn to pieces at its departure from the body it should be blown about and dissipated by the winds, and no longer have an existence any where."

When Socrates had thus spoken, a long silence ensued; and Socrates himself was pondering upon what had been said, as he appeared, and so did most of us: but Cebes and Simmias were conversing a little while with each other. At length Socrates perceiving them, said, "What think you of what has been said? does it appear to you to have been proved sufficiently? for many doubts and objections still remain if any one will examine them thoroughly. If, then, you are considering some other subject, I have nothing to say; but if you are doubting about this, do not hesitate both yourselves to speak and express your opinion, if it appears to you in any respect that it might have been argued better, and to call me in again to your assistance, if you think you can be at all benefited by my help."

Upon this Simmias said, "Indeed, Socrates, I will tell you the truth: for some time each of us, being in doubt, has been urging and exhorting the other to question you, from a desire to hear our doubts solved, but we were afraid of giving you trouble, lest it should be disagreeable to you in your present circumstances."

But he, upon hearing this, gently smiled, and said, "Bless me, Simmias; with difficulty indeed, could I persuade other men that I do not consider my present condition a calamity, since I am not able to persuade even you; but you are afraid lest I should be more morose now than during the former part of my life. And, it seems, I appear to you to be inferior to swans with respect to divination, who, when they perceive that they must needs die, though they have been used to sing before, sing then more than ever, rejoicing that they

are about to depart to that deity whose servants they are. But men, through their own fear of death, belie the swans too, and say that they, lamenting their death, sing their last song through grief, and they do not consider that no bird sings when it is hungry or cold, or is afflicted with any other pain, not even the nightingale, or swallow, or the hoopoes, which they say sing lamenting through grief. But neither do these birds appear to me to sing through sorrow, nor yet do swans; but in my opinion, belonging to Apollo, they are prophetic, and foreseeing the blessings of Hades, they sing and rejoice on that day more excellently than at any preceding time. But I too consider myself to be a fellow-servant of the swans, and sacred to the same god, and that I have received the power of divination from our common master no less than they, and that I do not depart from this life with less spirits than they. On this account, therefore, it is right that you should both speak and ask whatever you please, as long as the Athenian Eleven permit."

"You say well," said Simmias, "and both I will tell you what are my doubts, and he in turn how far he does not assent to what has been said. For it appears to me, Socrates, probably as it does to you with respect to these matters, that to know them clearly in the present life is either impossible, or very difficult: on the other hand, however, not to test what has been said of them in every possible way, so as not to desist until on examining them in every point of view, one has exhausted every effort, is the part of a very weak man. For we ought with respect to these things, either to learn from others how they stand, or to discover them for one's-self, or, if both these are impossible, then, taking the best of human reasonings and that which is the most difficult to be confuted, and embarking on this, as one who risks himself on a raft, so to sail through life, unless one could be carried more safely, and with less risk, on a surer conveyance or some divine reason. I, therefore, shall not now be ashamed to question you, since you bid me do so, nor shall I blame myself hereafter, for not having now told you what I think; for to me, Socrates, when I consider the matter, both with myself and with Cebes, what has been said does not appear to have been sufficiently proved."

Then said Socrates, "Perhaps, my friend, you have the truth on your side; but tell me in what respect it was not sufficiently proved."

"In this," he answered, "because any one might use the same argument with respect to harmony, and a lyre, and its chords, that harmony is something invisible and incorporeal, very beautiful and divine, in a well-modulated lyre: but the lyre and its chords are bodies, and of corporeal forms, compounded and earthly, and akin to that which is mortal. When any one, then, has either broken the lyre, or cut or burst the chords, he might maintain from the same

reasoning as yours, that it is necessary the harmony should still exist and not be destroyed; for there could be no possibility that the lyre should subsist any longer when the chords are burst, and that the chords which are of a mortal nature should subsist, but that the harmony, which is of the same nature and akin to that which is divine and immortal, should become extinct, and perish before that which is mortal; but he might say that the harmony must needs subsist somewhere, and that the wood and chords must decay, before it can undergo any change. For I think, Socrates, that you yourself have arrived at this conclusion, that we consider the soul to be pretty much of this kind, namely, that our body being compacted and held together by heat and cold, dryness and moisture, and other such qualities, our soul is the fusion and harmony of these, when they are well and duly combined with each other. If then, the soul is a kind of harmony, it is evident that when our body is unduly relaxed or strained through diseases and other maladies, the soul must of necessity immediately perish, although it is most divine, just as other harmonies which subsist in sounds or in the various works of artizans, but that the remains of the body of each person last for a long time, till they are either burnt or decayed. Consider then what we shall say to this reasoning, if anyone should maintain that the soul being a fusion of the several qualities in the body, perishes first in that which is called death."

Socrates, therefore, looking steadfastly at us, as he was generally accustomed to do, and smiling, said, "Simmias indeed speaks justly. If then, any one of you is more prompt than I am, why does he not answer? for he seems to have handled my argument not badly. It appears to me, however, that before we make our reply we should first hear from Cebes, what he too objects to our argument, in order that, some time intervening, we may consider what we shall say, and then when we have heard them, we may give up to them, if they appear to speak agreeably to truth, or if not, we may then uphold our own argument. Come then, Cebes," he continued, "say what it is that disturbs you, so as to cause your unbelief."

"I will tell you," said Cebes; "the argument seems to me to rest where it was, and to be liable to the same objection that we mentioned before. For, that our soul existed even before it came into this present form, I do not deny has been very elegantly, and, if it is not too much to say, very fully demonstrated: but that it still exists anywhere when we are dead, does not appear to me to have been clearly proved; nor do I give in to the objection of Simmias, that the soul is not stronger and more durable than the body, for it appears to me to excel very far all things of this kind. 'Why then,' reason might say, 'do you still disbelieve? for, since you see that when a man dies his weaker part still exists, does it not appear to you to be necessary

that the more durable part should still be preserved during this period?' Consider then, whether I say anything to the purpose in reply to this. For I too, as well as Simmias, as it seems, stand in need of an illustration: for the argument appears to me to have been put thus, as if any one should advance this argument about an aged weaver who had died, that the man has not yet perished, but perhaps still exists somewhere; and as a proof, should exhibit the garment which he wore and had woven himself, that it is entire and has not perished; and if any one should disbelieve him he would ask, whether of the two is the most durable, the species of a man or of a garment, that is constantly in use and being worn; then should any one answer, that the species of man is much more durable, he would think it demonstrated, that beyond all question the man is preserved, since that which is less durable has not perished. But I do not think, Simmias, that this is the case, and do you consider what I say, for every one must think that he who argues thus argues foolishly. For this weaver, having worn and woven many such garments, perished after almost all of them, but before the last I suppose, and yet it does not on this account follow any the more that a man is inferior to or weaker than a garment. And I think the soul might admit this same illustration with respect to the body, and he who should say the same things concerning them would appear to me to speak correctly, that the soul is more durable, but the body weaker and less durable; for he would say that each soul wears out many bodies, especially if it lives many years; for, if the body wastes and is dissolved while the man still lives, but the soul continually weaves anew what is worn out, it must necessarily follow that when the soul is dissolved it must then have on its last garment, and perish before this alone; but when the soul has perished the body would show the weakness of its nature, and quickly rot and vanish. So that it is not by any means right to place implicit reliance on this argument, and to believe that when we die our soul still exists somewhere. For, if any one should concede to him who admits even more than you do, and should grant to him that not only did our soul exist before we were born, but that even when we die nothing hinders the souls of some of us from still existing, and continuing to exist hereafter, and from being often born, and dying again; for so strong is it by nature, that it can hold out against repeated births; if he granted this, he would not yet concede that it does not exhaust itself in its many births, and at length perish altogether in some one of the deaths. But he would say that no one knows this death and dissolution of the body, which brings destruction to the soul; for it is impossible for any one of us to perceive it. If, however, this be the case, it follows that every one who is confident at the approach of death is foolishly confident, unless he is

able to prove that the soul is absolutely immortal and imperishable: otherwise it necessarily follows that he who is about to die must be alarmed for his soul, lest in its present disunion from the body it should entirely perish."

Upon this, all of us who had heard them speaking were disagreeably affected, as we afterwards mentioned to each other; because, after we had been fully persuaded by the former arguments, they seemed to disturb us anew, and to cast us into a distrust, not only of the arguments already adduced, but of such as might afterwards be urged, for fear lest we should not be fit judges of any thing, or lest the things themselves should be incredible.

Ech. By the gods, Phædo, I can readily excuse you: for, while I am now hearing you, it occurs to me to ask myself some question as this, What arguments can we any longer believe? since the argument which Socrates advanced, and which was exceedingly credible, has now fallen into discredit. For this argument, that our soul is a kind of harmony, produces a wonderful impression on me, both now and always, and in being mentioned, it has reminded me, as it were, that I too was formerly of the same opinion: so that I stand in need again, as if from the very beginning, of some other argument which may persuade me that the soul of one who dies does not die with the body. Tell me therefore, by Jupiter, how Socrates followed up the argument; and whether he too, as you confess was the case with yourselves, seemed disconcerted at all, or not, but calmly maintained his position; and maintained it sufficiently, or defectively. Relate every thing to me as accurately as you can.

Phæd. Indeed, Echecrates, though I have often admired Socrates, I was never more delighted than at being with him on that occasion. That he should be able to say something is perhaps not at all surprising; but I especially admired this in him, first of all that he listened to the argument of the young men so sweetly, affably, and approvingly; in the next place, that he so quickly perceived how we were affected by their arguments; and lastly, that he cured us so well and recalled us, when we were put to flight as it were and vanquished, and encouraged us to accompany him, and consider the argument with him.

Ech. How was that?

Phæd. I will tell you: I happened to be sitting at his right hand, near the bed, upon a low seat, but he himself sat much higher than I. Stroking my head, then, and laying hold of the hair that hung on my neck, for he used, often, to play with my hairs, "To-morrow," he said, "perhaps, Phædo, you will cut off these beautiful locks?"

"It seems likely, Socrates," said I.

"Not if you are persuaded by me."

"Why so?" I asked.

"To-day," he replied, "both I ought to cut off mine and you yours, if our argument must die, and we are unable to revive it. And I, if I were you, and the arguments were to escape me, would take an oath, as the Argives do, not to suffer my hair to grow until I had renewed the contest, and vanquished the arguments of Simmias and Cebes."

"But," I said, "even Hercules himself is said not to have been a match for two."

"Call upon me, then," he said, "as your Iolaus, while it is yet day."

"I do call on you, then," I said, "not as Hercules upon Iolaus, but as Iolaus upon Hercules."

"It will make no difference," he replied. "But first of all we must beware lest we meet with some mischance."

"What?" I asked.

"That we do not become," he answered, "haters of reasoning as some become haters of men; for no greater evil can happen to any one than to hate reasoning. But hatred of reasoning and hatred of mankind both spring from the same source. For hatred of mankind is produced in us from having placed too great reliance on some one without sufficient knowledge of him, and from having considered him to be a man altogether true, sincere, and faithful, and then after a little while finding him depraved and unfaithful, and after him another. And when a man has often experienced this, and especially from those whom he considered his most intimate and best friends, at length, having frequently stumbled, he hates all men, and thinks that there is no soundness at all in any of them. Have you not perceived that this happens so?"

"Certainly," I replied.

"Is it not a shame?" he said, "and is it not evident that such a one attempts to deal with men, without sufficient knowledge of human affairs? For if he had dealt with them with competent knowledge, as the case really is, so he would have considered that the good and the bad are each very few in number, and that those between both are most numerous."

"How say you?" I asked.

"In the same manner," he replied, "as with things very little and very large. Do you think that anything is more rare than to find a very large or a very little man, or dog, or anything else? and again swift or slow, beautiful or ugly, white or black? Do you not perceive that of all such things the extremes are rare and few, but that the intermediate are abundant and numerous?"

"Certainly," I replied.

"Do you not think, then," he continued, "that if a contest in wickedness were proposed, even here very few would be found pre-eminent?"

"It is probable," I said.

"It is so," he said; "but in this respect reasonings do not resemble men, for I was just now following you as my leader, but in this they do resemble them, when anyone believes in any argument as true without being skilled in the art of reasoning, and then shortly afterwards it appears to him to be false, at one time being so and at another time not, and so on with one after another; and especially they who devote themselves to controversial arguments, you are aware at length that they have become very wise, and have alone discovered that there is nothing sound and stable either in things or reasonings, but that all things that exist, as is the case with the Euripus, are in a constant state of flux and reflux, and never continue in any one condition for any length of time.' "

"You speak perfectly true," I said.

"Would it not then, Phædo," he said, "be a sad thing if, when there is a true and sound reasoning, and such as one can understand, one should then, through lighting upon such arguments as appear to be at one time true, and at another false, not blame one's-self and one's own want of skill, but at length through grief should anxiously transfer the blame from one's-self to the arguments, and thereupon pass the rest of one's life in hating and reviling arguments, and so be deprived of the truth and knowledge of things that exist?"

"By Jupiter," I said, "it would be sad indeed."

"In the first place, then," he said, "let us beware of this, and let us not admit into our souls the notion that there appears to be nothing sound in reasoning, but much rather that we are not yet in a sound condition, and that we ought vigorously and strenuously to endeavor to become sound, you and the others on account of your whole future life, but I on account of my death, since I am in danger at the present time of not behaving as becomes a philosopher with respect to this very subject, but as a wrangler like those who are utterly uninformed.' For they, when they dispute about anything, care nothing at all for the subject about which the discussion is, but are anxious about this, that what they have themselves advanced shall appear true to the persons present. And I seem to myself on the present occasion to differ from them only in this respect; for I shall not be anxious to make what I say appear true to those who are present, except that may happen by the way, but that it may appear certainly to be so to myself. For I thus reason, my dear friend, and observe how interestedly, if what I say be true, it is well to be persuaded of it; but if nothing remains to one that is dead, I shall at least during the interval before death, be less disagreeable to those present by my lamentations. But this ignorance of mine will not continue long, for that would be bad, but will shortly be put an end to. Thus prepared then, Simmias and Cebes," he continued, "I

now proceed to my argument. Do you however, if you will be persuaded by me, pay little attention to Socrates, but much more to the truth, and if I appear to you to say anything true, assent to it, but if not, oppose me with all your might, taking good care that in my zeal I do not deceive both myself and you, and like a bee depart leaving my sting behind.

"But let us proceed," he said; "first of all, remind me of what you said, if I should appear to have forgotten it. For Simmias, as I think, is in doubt and fears lest the soul, though more divine and beautiful than the body, should perish before it, as being a species of harmony. But Cebes appeared to me to grant me this, that the soul is more durable than the body, but he argued that it is uncertain to everyone, whether when the soul has worn out many bodies, and that repeatedly, it does not, on leaving the last body, itself also perish, so that this very thing is death, the destruction of the soul, since the body never ceases, decaying. Are not these the things, Simmias and Cebes, which we have to inquire into?"

They both agreed that they were.

"Whether then," he continued, "do you reject all our former arguments, or some of them only, and not others?"

"Some we do," they replied, "others not."

"What then," he proceeded, "do you say about that argument, in which we asserted that knowledge is reminiscence, and that, this being the case, our soul must necessarily have existed somewhere before it was enclosed in the body?"

"I, indeed," replied Cebes, "was both then wonderfully persuaded by it, and now persist in it, as in no other argument."

"And I too," said Simmias, "am of the same mind, and should very much wonder if I should ever think otherwise on that point."

"Then," Socrates said, "you must needs think otherwise, my Theban friend, if this opinion holds good, that harmony is something compounded, and that the soul is a kind of harmony that results from the parts compacted together in the body. For surely you will not allow yourself to say that harmony was composed prior to the things from which it required to be composed. Would you allow this?"

"By no means, Socrates," he replied.

"Do you perceive then," he said, "that this results from what you say, when you assert that the soul existed before it came into a human form and body, but that it was composed from things that did not yet exist? For harmony is not such as that to which you compare it; but first the lyre, and the chords, and the sounds yet unharmonized, exist, and last of all harmony is produced, and first perishes. How then will this argument accord with that?"

"Not at all," said Simmias.

"And yet," he said, "if in any argument, there ought to be an accordance in one respecting harmony."

"There ought," said Simmias.

"This of yours however," he said, "is not in accordance. Consider then, which of these two statements do you prefer, that knowledge is reminiscence, or the soul harmony?"

"The former, by far, Socrates," he replied, "for the latter occurred to me without demonstration, through a certain probability and speciousness whence most men derive their opinions. But I am well aware that arguments which draw their demonstrations from probabilities are idle; and unless one is on one's guard against them, they are very deceptive, both in geometry and all other subjects. But the argument respecting reminiscence and knowledge may be said to have been demonstrated by a satisfactory hypothesis. For in this way it was said that our soul existed before it came into the body, because the essence that bears the appellation of 'that which is,' belongs to it. But of this, as I persuade myself, I am fully and rightly convinced. It is therefore necessary, as it seems, that I should neither allow myself nor any one else to maintain that the soul is harmony."

"But what, Simmias," said he, "if you consider it thus? Does it appear to you to appertain to harmony, or to any other composition, to subsist in any other way than the very things do of which it is composed?"

"By no means."

"And indeed, as I think, neither to do anything, nor suffer anything else, besides what they do or suffer."

He agreed.

"It does not, therefore, appertain to harmony to take the lead of the things of which it is composed, but to follow them."

He assented.

"It is then far from being the case that harmony is moved or sends forth sounds contrariwise, or is any other respect opposed to its parts?"

"Far indeed," he said.

"What then? is not every harmony naturally harmony, so far as it has been made to accord?"

"I do not understand you," he replied.

"Whether," he said, "if it should be in a greater degree and more fully to accord, supposing that were possible, would the harmony be greater and more full, but if in a less degree and less fully, then would it be inferior and less full?"

"Certainly."

"Is this then the case with the soul, that, even in the smallest ex-

tent, one soul is more fully and in a greater degree, or less fully and in a less degree this very thing, a soul, than another?"

"In no respect whatever," he replied.

"Well then," he said, "by Jupiter, is one soul said to possess intelligence and virtue, and to be good, and another folly and vice, and to be bad? and is this said with truth?"

"With truth, certainly."

"Of those, then, who maintain that the soul is harmony, what will any one to say that these things are in the soul, virtue and vice? Will he call them another kind of harmony and discord? and say that the one, the good soul, is harmonized, and, being harmony, contains within itself another harmony, but that the other is discordant, and does not contain within itself another harmony?"

"I am unable to say," replied Simmias, "but it is clear that he who maintains that opinion would say something of the kind."

"But it has been already granted," said he, "that one soul is not more or less a soul than another; and this is an admission that one harmony is not to a greater degree or more fully, or to a less degree or less fully, a harmony, than another: is it not so?"

"Certainly."

"And that that which is neither more nor less harmony, is neither more nor less harmonized: is it so?"

"It is."

"But does that which is neither more nor less harmonized partake of more or less harmony, or an equal amount?"

"An equal amount."

"A soul, therefore, since it is not more or less this very thing, a soul, than another, is not more or less harmonized?"

"Even so."

"Such then being its condition, it cannot partake of a greater degree of discord or harmony?"

"Certainly not."

"And again, such being its condition, can one soul partake of a greater degree of vice or virtue than another, if vice be discord, and virtue harmony?"

"It cannot."

"Or rather, surely, Simmias, according to right reason, no soul will partake of vice, if it is harmony: for doubtless harmony, which is perfectly such, can never partake of discord?"

"Certainly not."

"Neither, therefore, can a soul, which is perfectly a soul, partake of vice."

"How can it, from what has been already said?"

"From this reasoning, then, all souls of all animals will be equally

good, if at least they are by nature equally this very thing, souls?"

"It appears so to me, Socrates," he said.

"And does it appear to you," he said, "to have been thus rightly argued, and that the argument would lead to this result, if the hypothesis were correct, that the soul is harmony?"

"On no account whatever," he replied.

"But what," said he, "of all the things that are in man, is there anything else that you say bears rule except the soul, especially if it be wise?"

"I should say not."

"Whether by yielding to the passions in the body, or by opposing them? My meaning is this: for instance, when heat and thirst are present, by drawing it the contrary way, so as to hinder it from drinking, and when hunger is present, by hindering it from eating; and in ten thousand other instances we see the soul opposing the desires of the body. Do we not?"

"Certainly."

"But have we not before allowed that if the soul were harmony, it would never utter a sound contrary to the tension, relaxation, vibration, or any other affection to which its component parts are subject, but would follow, and never govern them?"

"We did allow it," he replied, "for how could we do otherwise?"

"What, then, does not the soul now appear to act quite the contrary, ruling over all the parts, from which any one might say it subsists, and resisting almost all of them through the whole of life, and exercising dominion over them in all manner of ways, punishing some more severely even with pain, both by gymnastics and medicine, and others more mildly, partly threatening, and partly admonishing the desires, angers, and fears, as if, being itself of a different nature, it were conversing with something quite different? Just as Homer has done in the *Odyssey*, where he speaks of Ulysses: 'Having struck his breast, he chid his heart in the following words, Bear up, my heart; ere this thou hast borne far worse.' Do you think that he composed this in the belief that the soul was harmony, and capable of being led by the passions of the body, and not rather that it was able to lead and govern them, as being something much more divine than to be compared with harmony?"

"By Jupiter, Socrates, it appears so to me."

"Therefore, my excellent friend, it is on no account correct for us to say that the soul is a kind of harmony; for as it appears, we should neither agree with Homer, that divine poet, nor with ourselves."

"Such is the case," he replied.

"Be it so, then," said Socrates, "we have already, as it seems,

sufficiently appeased this Theban harmony. But how, Cebes, and by what arguments shall we appease this Cadmus?"

"You appear to me," replied Cebes, "to be likely to find out; for you have made out this argument against harmony wonderfully beyond my expectation. For when Simmias was saying what his doubts were, I wondered very much whether any one would be able to answer his reasoning. It therefore appeared to me unaccountable that he did not withstand the very first onset of your argument. I should not, therefore, be surprised if the arguments of Cadmus met with the same fate."

"My good friend," said Socrates, "do not speak so boastfully, lest some envious power should overthrow the argument that is about to be urged. These things, however, will be cared for by the deity, but let us, meeting hand to hand, in the manner of Homer, try whether you say anything to the purpose. This, then, is the sum of what you inquire: you require it to be proved that our soul is imperishable and immortal; if a philosopher that is about to die, full of confidence and hope that after death he shall be far happier than if he had died after leading a different kind of life, shall not entertain this confidence foolishly and vainly. But to show that the soul is something strong and divine, and that it existed before we men were born, you say not at all hinders, but that all these things may evince, not its immortality, but that the soul is durable, and existed an immense space of time before, and knew and did many things. But that, for all this, it was not at all the more immortal, but that its very entrance into the body of a man was the beginning of its destruction, as if it were a disease, so that it passes through this life in wretchedness, and at last perishes in that which is called death. But you say that it is of no consequence whether it comes into a body once or often, with respect to our occasion of fear: for it is right he should be afraid, unless he is foolish, who does not know, and cannot give a reason to prove, that the soul is immortal. Such, I think, Cebes, is the sum of what you say; and I purposely repeat it often, that nothing may escape us, and, if you please, you may add to or take from it."

Cebes replied, "I do not wish at present either to take from or add to it; that is what I mean."

Socrates, then, having paused for some time, and considered something within himself, said, "You inquire into no easy matter, Cebes; for it is absolutely necessary to discuss the whole question of generation and corruption. If you please, then, I will relate to you what happened to me with reference to them; and afterwards, if anything that I shall say shall appear to you useful, towards producing conviction on the subject you are now treating of, make use of it."

"I do indeed wish it," replied Cebes.

"Hear my relation then. When I was a young man, Cebes, I was wonderfully desirous of that wisdom which they call a history of nature: for it appeared to me to be a very sublime thing to know the causes of every thing, why each thing is generated, why it perishes, and why it exists. And I often tossed myself upwards and downwards, considering first such things as these, whether when heat and cold have undergone a certain corruption, as some say, then animals are formed; and whether the blood is that by means of which we think, or air, or fire, or none of these, but that it is the brain that produces the perceptions of hearing, seeing, and smelling, and that from these come memory and opinion, and from memory and opinion, when in a state of rest, in the same way knowledge is produced? And again considering the corruptions of these, and the affections incidental to the heavens and the earth, I at length appeared to myself so unskilful in these speculations, that nothing could be more so. But I will give you a sufficient proof of this: for I then became, by these very speculations, so very blind with respect to things which I knew clearly before, as it appeared to myself and others, that I unlearnt even the things which I thought I knew before, both on many other subjects and also this, why a man grows. For before I thought this was evident to everyone, that it proceeds from eating and drinking; for that, when, from the food, flesh is added to flesh, bone to bone, and so on in the same proportion, what is proper to them is added to the several other parts, then the bulk which was small becomes afterwards large, and thus that a little man becomes a big one. Such was my opinion at that time: does it appear to you correct?"

"To me it does," said Cebes.

"Consider this further. I thought that I had formed a right opinion, when on seeing a tall man standing by a short one, I judged that he was taller by the head, and in like manner one horse than another: and still more clearly than this, ten appeared to me to be more than eight, by two being added to them, and that two cubits are greater than one cubit, by exceeding it a half."

"But now," said Cebes, "what think you of these matters?"

"By Jupiter," said he, "I am far from thinking that I know the cause of these, for that I cannot even persuade myself of this, when a person has added one to one, whether the one to which the addition has been made has become two, or whether that which has been added, and that to which the addition has been made, have become two by the addition of the one to the other. For I wonder, if when each of these was separate from the other, each was one, and they were not yet two, but when they have approached nearer each other, this should be the cause of their becoming two, namely, the union by which they have been placed nearer one another. Nor yet, if any

person should divide one, am I able to persuade myself that this, their division, is the cause of its becoming two. For this cause is the contrary to the former one of their becoming two; for then it was because they were brought nearer to each other, and the one was added to the other; but now it is, because one is removed and separated from the other. Nor do I yet persuade myself, that I know why one is one, nor, in a word, why anything else is produced or perishes, or exists, according to this method of proceeding; but I mix up another method of my own at random, for this I can on no account give in to.

"But having once heard a person reading from a book, written, as he said, by Anaxagoras, and which said that it is intelligence that sets in order and is the cause of all things, I was delighted with this cause, and it appeared to me in a manner to be well that intelligence should be the cause of all things, and I considered with myself, if this is so, that the regulating intelligence orders all things, and disposes each in such way as will be best for it. If anyone, then, should desire to discover the cause of everything, in what way it is produced, or perishes, or exists, he must discover this respecting it, in what way it is best for it either to exist, or to suffer, or do anything else; from this mode of reasoning, then, it is proper that a man should consider nothing else, both with respect to himself and others, than what is most excellent and best: and it necessarily follows that this same person must also know that which is worst, for that the knowledge of both of them is the same. Thus reasoning with myself, I was delighted to think I had found in Anaxagoras a preceptor who would instruct me in the causes of things, agreeably to my own mind, and that he would inform me, first, whether the earth is flat or round, and when he had informed me, would moreover explain the cause and necessity of its being so, arguing on the principle of the better, and showing that it is better for it to be such as it is, and if he should say that it is in the middle, that he would moreover explain how it is better for it to be in the middle; and if he should make all this clear to me, I was prepared no longer to require any other species of cause. I was in like manner prepared to inquire respecting the sun, and moon, and the other stars, with respect to their velocities in reference to each other and their revolutions, and other conditions, in what way it is better for both to act and be affected as it does and is. For I never thought that after he had said that these things were set in order by intelligence, he would introduce any other cause for them than that it is best for them to be as they are: hence, I thought, that in assigning the cause to each of them, and to all in common, he would explain that which is best for each, and the common good of all. And I would not have given up my hopes for a good deal, but having taken up his books

with great eagerness, I read through them as quickly as I could, that I might as soon as possible know the best, and the worst.

"From this wonderful hope, however, my friend, I was speedily thrown down, when, as I advance and read over his works, I meet with a man who makes no use of intelligence, nor assigns any causes for the ordering of all things, but makes the causes to consist of air, ether, and water, and many other things equally absurd. And he appeared to me to be very like one who should say, that whatever Socrates does he does by intelligence, and then, attempting to describe the causes of each particular action, should say, first of all, that for this reason I am now sitting here, because my body is composed of bones and sinews, and that the bones are hard, and have joints separate from each other, but that the sinews, being capable of tension and contraction, cover the bones, together with the flesh and skin which contains them. The bones, therefore, being suspended in their sockets, the nerves relaxing and tightening enable me to bend my limbs as I now do, and from this cause I sit here bent up. And if again, he should assign other similar causes for my conversing with you, assigning as causes voice, and air, and hearing, and ten thousand other things of the kind, omitting to mention the real causes, that since it appeared better to the Athenians to condemn me, I therefore thought it better to sit here, and more just to remain and submit to the punishment which they have ordered; for, by the dog, I think these sinews and bones would have been long ago either in Megara or Bœotia, borne thither by an opinion of that which is best, if I had not thought it more just and honorable to submit to whatever sentence the city might order, than to flee and run stealthily away. But to call such things causes is too absurd. But if anyone should say that without possessing such things as bones and sinews, and whatever else I have, I could not do what I pleased, he could speak the truth; but to say that I do as I do through them, and that I act thus by intelligence, and not from the choice of what is best, would be a great and extreme disregard of reason. For this would be not to be able to distinguish that the real cause is one thing, and that another without which a cause could not be a cause: which indeed the generality of men appear to me to do, fumbling as it were in the dark, and making use of strange names, so as to denominate them as the very cause. Wherefore one encompassing the earth with a vortex from heaven, makes the earth remain fixed; but another, as if it were a broad trough, rests it upon the air as its base: but the power by which these things are now so disposed that they may be placed in the best manner possible, this they neither inquire into, nor do they think that it requires any superhuman strength; but they think they will sometime or other find out an Atlas stronger and more immortal than this, and more capable of containing all things,

and in reality, the good, and that which ought to hold them together and contain them, they take no account of at all. I then should most gladly have become the disciple of any one who would teach me of such a cause, in what way it is. But when I was disappointed of this, and was neither able to discover it myself, nor to learn it from another, do you wish, Cebes, that I should show you in what way I set out upon a second voyage in search of the cause?"

"I wish it exceedingly," he replied.

"It appeared to me then," said he, "after this, when I was wearied with considering things that exist, that I ought to beware lest I should suffer in the same way as they do who look at and examine an eclipse of the sun, for some lose the sight of their eyes, unless they behold its image in water, or some similar medium. And I was affected with a similar feeling, and was afraid lest I should be utterly blinded in my soul through beholding things with the eyes, and endeavoring to grasp them by means of the several senses. It seemed to me, therefore, that I ought to have recourse to reasons, and to consider in them the truth of things. Perhaps, however, this similitude of mine may in some respect be incorrect; for I do not altogether admit that he who considers things in their reasons considers them in their images, more than he does who views them in their effects. However, I proceeded thus, and on each occasion laying down the reason, which I deem to be the strongest, whatever things appear to me to accord with this I regard as true, both with respect to the cause and everything else, but such as do not accord I regard as not true. But I wish to explain my meaning to you in a clearer manner; for I think that you do not yet understand me."

"No, by Jupiter," said Cebes, "not well."

"However," continued he, "I am now saying nothing new, but what I have always at other times, and in a former part of this discussion, never ceased to say. I proceed then to attempt to explain to you that species of cause which I have busied myself about, and return again to those well-known subjects, and set out from them, laying down as an hypothesis, that there is a certain abstract beauty, and goodness, and magnitude, and so of all other things; which if you grant me, and allow that they do exist, I hope that I shall be able from these to explain the cause to you, and to discover that the soul is immortal."

"But," said Cebes, "since I grant you this, you may draw your conclusion at once."

"But consider," he said, "what follows from thence, and see if you can agree with me. For it appears to me, that if there be anything else beautiful, besides beauty itself, it is not beautiful for any other reason than because it partakes of that abstract beauty; and I say the same of everything. Do you admit such a cause?"

"I do admit it," he replied.

"I do not yet understand," he continued, "nor am I able to conceive, those other wise causes; but if any one should tell me why anything is beautiful, either because it has a blooming florid color, or figure, or anything else of the kind, I dismiss all other reasons, for I am confounded by them all; but I simply, wholly, and perhaps foolishly, confine myself to this, that nothing else causes it to be beautiful, except either the presence or communication of that abstract beauty, by whatever means and in whatever way communicated: for I cannot yet affirm this with certainty, but only that by means of beauty all beautiful things become beautiful. For this appears to me the safest answer to give both to myself and others, and adhering to this, I think that I shall never fall, but that it is a safe answer both for me and anyone else to give, that by means of beauty beautiful things become beautiful. Does it not also seem so to you?"

"It does."

"And that by magnitude great things become great, and greater things, greater; and by littleness less things become less?"

"Yes."

"You would not then approve of it, if anyone said that one person is greater than another by the head, and that the less is less by the very same thing, but you would maintain that you mean nothing else than that everything that is greater than another is greater by nothing else than magnitude, and that it is greater on this account, that is on account of magnitude, and that the less is less by nothing else than littleness, and on this account less, that is, on account of littleness, being afraid, I think, lest some opposite argument should meet you if you should say that any one is greater and less by the head; as first, that the greater is greater, and the less less, by the very same thing; and next, that the greater is greater by the head, which is small; and that it is monstrous to suppose that anyone is great through something small. Should you not be afraid of this?"

To which said Cebes, smilingly, "Indeed I should."

"Should you not, then," he continued, "be afraid to say that ten is more than eight by two, and for this cause exceeds it, and not by number, and on account of number? and that two cubits are greater than one cubit by half, and not by magnitude? for the fear is surely the same."

"Certainly," he replied.

"What then? when one has been added to one, would you not beware of saying that the addition is the cause of its being two, or division when it has been divided; and would you not loudly assert that you know no other way in which each thing subsists, than by partaking of the peculiar essence of each of which it partakes, and that in these cases you can assign no other cause of its becoming two than its

partaking of duality; and that such things as are to become two must needs partake of this, and what is to become one, of unity; but these divisions and additions, and other such subtleties, you would dismiss, leaving them to be given as answers by persons wiser than yourself: whereas you, fearing, as it is said, your own shadow and inexperience, would adhere to this safe hypothesis, and answer accordingly? But if anyone should assail this hypothesis of yours, would you not dismiss him and refrain from answering him till you had considered the consequences resulting from it, whether in your opinion they agree with or differ from each other? But when it should be necessary for you to give a reason for it, would you give one in a similar way, by again laying down another hypothesis, which should appear the best of higher principles, until you arrived at something satisfactory, but at the same time you would avoid making confusion, as disputants do, in treating of the first principle and the results from it, if you really desire to arrive at the truth of things. For they, perhaps, make no account at all of this, nor pay any attention to it, for they are able, through their wisdom, to mingle all things together, and at the same time please themselves. But you, if you are a philosopher, would act, I think, as I now describe."

"You speak most truly," said Simmias and Cebes together.

Ech. By Jupiter, Phædo, they said so with good reason: for he appears to me to have explained these things with wonderful clearness, even to one endued with a small degree of intelligence.

Phæd. Certainly, Echecrates, and so it appeared to all who were present.

Ech. And so it appears to me, who was absent, and now hear it related. But what was said after this?

Phæd. As well as I remember, when these things had been granted him, and it was allowed that each several idea exists of itself, and that other things partaking of them receive their denomination from them, he next asked: "If then," he said, "you admit that these things are so, whether, when you say that Simmias is greater than Socrates, but less than Phædo, do you not then say that magnitude and littleness are both in Simmias?"

"I do."

"And yet," he said, "you must confess that Simmias's exceeding Socrates is not actually true in the manner in which the words express it; for Simmias does not naturally exceed Socrates, in that he is Simmias, but in consequence of the magnitude which he happens to have; nor, again, does he exceed Socrates, because Socrates is Socrates, but because Socrates possesses littleness in comparison with his magnitude?"

"True."

"Nor, again, is Simmias exceeded by Phædo, because Phædo is

Phædo, but because Phædo possesses magnitude in comparison with Simmias's littleness?"

"It is so."

"Thus, then, Simmias has the appellation of being both little and great, being between both, by exceeding the littleness of one through his own magnitude, and to the other yielding a magnitude that exceeds his own littleness." And at the same time, smiling, he said, "I seem to speak with the precision of a short-hand writer; however, it is as I say."

He allowed it.

"But I say it for this reason, wishing you to be of the same opinion as myself. For it appears to me, not only that magnitude itself is never disposed to be at the same time great and little, but that magnitude in us never admits the little, nor is disposed to be exceeded, but one of two things, either to flee and withdraw when its contrary, the little, approaches it, or when it has actually come, to perish; but that it is not disposed, by sustaining and receiving littleness, to be different from what it was. Just as I, having received and sustained littleness, and still continuing the same person that I am, am this same little person: but that, while it is great, never endures to be little. And in like manner the little that is in us is not disposed at any time to become or to be great, nor is anything else among contraries, while it continues what it was, at the same time disposed to become and to be its contrary; but in this contingency it either departs or perishes."

"It appears so to me," said Cebes, "in every respect."

But someone of those present; on hearing this, I do not clearly remember who he was, said "By the gods, was not the very contrary of what is now asserted admitted in the former part of our discussion, that the greater is produced from the less, and the less from the greater, and in a word, that the very production of contraries is from contraries? But now it appears to me to be asserted that this can never be the case."

Upon this Socrates, having leaned his head forward and listened, said, "You have reminded me in a manly way; you do not, however, perceive the difference between what is now and what was then asserted. For then it was said, that a contrary thing is produced from a contrary; but now, that a contrary can never become contrary to itself, neither that which is in us, nor that which is in nature. For then, my friend, we spoke of things that have contraries, calling them by the appellation of those things; but now we are speaking of those very things, from the presence of which things so called receive their appellation, and of these very things we say that they are never disposed to admit of production from each other." And,

at the same time looking at Cebes, "Has anything that has been said, Cebes, disturbed you?"

"Indeed," said Cebes, "I am not at all so disposed; however, I by no means say that there are not many things that disturb me."

"Then," he continued, "we have quite agreed to this, that a contrary can never be contrary to itself."

"Most certainly," he replied.

"But further," he said, "consider whether you will agree with me in this also. Do you call heat and cold anything?"

"I do."

"The same as snow and fire?"

"By Jupiter, I do not."

"But heat is something different from fire, and cold something different from snow?"

"Yes."

"But this, I think, is apparent to you, that snow, while it is snow, can never, when it has admitted heat, as we said before, continue to be what it was, snow and hot, but, on the approach of heat, it must either withdraw or perish?"

"Certainly."

"And again, that fire, when cold approaches it, must either depart or perish; but that it will never endure, when it has admitted coldness, to continue what it was, fire and cold?"

"You speak truly," he said.

"It happens then," he continued, "with respect to some of such things, that not only is the idea itself always thought worthy of the same appellation, but likewise something else which is not indeed that idea itself but constantly retains its form so long as it exists. What I mean will perhaps be clearer in the following examples. The odd in number must always possess the name by which we now call it; must it not?"

"Certainly."

"Must it alone of all things, for this I ask, or is there anything else, which is not the same as the odd, but yet which we must always call odd, together with its own name, because it is so constituted by nature, that it can never be without the odd? But this I say is the case with the number three, and many others. For consider with respect to the number three; does it not appear to you that it must always be called by its own name, as well as by that of the odd, which is not the same as the number three? Yet such is the nature of the number three, five, and the entire half of number, that though they are not the same as the odd, yet each of them is always odd. And again, two and four, and the whole other series of number, though not the same as the even, are nevertheless each of them always even: do you admit this or not?"

"How should I not?" he replied.

"Observe then," said he, "what I wish to prove. It is this, that it appears, not only that these contraries do not admit each other, but that even such things as are not contrary to each other, and yet always possess contraries, do not appear to admit that idea which is contrary to the idea that exists in themselves, but, when it approaches, perish or depart. Shall we not allow that the number three would first perish, and suffer anything whatever, rather than endure, while it is still three, to become even?"

"Most certainly," said Cebes.

"And yet," said he, "the number two is not contrary to three."

"Surely not."

"Not only, then, do ideas that are contrary never allow the approach of contraries."

"You say very truly," replied.

"Do you wish, then," he said, "that, if we are able, we should define what these things are?"

"Certainly."

"Would they not then, Cebes," he said, "be such things as whatever they occupy, compel that thing not only to retain its own idea, but also that of something which is always a contrary?"

"How do you mean?"

"As we just now said. For you know surely, that whatever things the idea of three occupies must of necessity not only be three, but also odd?"

"Certainly."

"To such a thing, then, we assert, that the idea contrary to that form which constitutes this can never come."

"It cannot."

"But did the odd make it so?"

"Yes."

"And is the contrary to this the idea of the even?"

"Yes."

"The idea of the even, then, will never come to the three?"

"No surely."

"Three, then, has no part in the even?"

"None whatever."

"The number three is uneven?"

"Yes."

"What therefore I said should be defined, namely, what things they are which, though not contrary to some particular thing, yet do not admit of the contrary itself, as in the present instance, the number three though not contrary to the even, does not any the more admit it, for it always brings the contrary with it, just as the number two does to the odd, fire to cold, and many other particulars; consider then,

whether you would thus define, not only that a contrary does not admit a contrary, but also that that which brings with it a contrary to that to which it approaches, will never admit the contrary of that which it brings with it. But call it to mind again, for it will not be useless to hear it often repeated. Five will not admit the idea of the even, nor ten, its double, that of the odd. This double then, though it is itself contrary to something else, yet will not admit the idea of the odd; nor will half as much again, nor other things of the kind, such as the half and the third part admit the idea of the whole, if you follow me and agree with me that it is so."

"I entirely agree with you," he said, "and follow you."

"Tell me again, then," he said, "from the beginning; and do not answer me in the terms in which I put the question, but in different ones, imitating my example. For I say this because, besides that safe mode of answering, which I mentioned at first, from what has now been said, I see another no less safe one. For if you should ask me what that is, which if it be in the body will cause it to be hot, I should not give you that safe but unlearned answer, that it is heat, but one more elegant, from what we have just now said, that it is fire: nor, if you should ask me what that is, which if it be in the body, will cause it to be diseased, should I say that it is disease, but fever; nor, if you should ask what that is, which if it be in number, will cause it to be odd, should I say that it is unevenness, but unity, and so with other things. But consider whether you sufficiently understand what I mean."

"Perfectly so," he replied.

"Answer me then," he said, "what that is, which when it is in the body, the body will be alive?"

"Soul," he replied.

"Is not this, then, always the case?"

"How should it not be?" said he.

"Does the soul, then, always bring life to whatever it occupies?"

"It does indeed," he replied.

"Whether, then, is there anything contrary to life or not?"

"There is," he replied.

"What?"

"Death."

"The soul, then, will never admit the contrary of that which it brings with it, as has been already allowed?"

"Most assuredly," replied Cebes.

"What then? how do we denominate that which does not admit the idea of the even?"

"Uneven," he replied.

"And that which does not admit the just, nor the musical?"

"Unmusical," he said, "and unjust."

"Be it so. But what do we call that which does not admit death?"

"Immortal," he replied.

"Therefore does not the soul admit death?"

"No."

"Is the soul, then, immortal?"

"Immortal."

"Be it so," he said. "Shall we say then, that this has been now demonstrated? or how think you?"

"Most completely, Socrates."

"What then," said he, "Cebes, if it were necessary for the uneven to be imperishable, would the number three be otherwise than imperishable?"

"How should it not?"

"If, therefore, it were also necessary that what is without heat should be imperishable, when any one should introduce heat to snow, would not the snow withdraw itself, safe and unmelted? For it would not perish; nor yet would it stay and admit the heat."

"You say truly," he replied.

"In like manner, I think, if that which is insusceptible of cold were imperishable, that when anything cold approached the fire, it would neither be extinguished nor perish, but would depart quite safe."

"Of necessity," he said.

"Must we not then of necessity," he continued, "speak thus of that which is immortal? if that which is immortal is imperishable, it is impossible for the soul to perish, when death approaches it. For, from what has been said already, it will not admit death, nor will ever be dead, just as we said that three will never be even, nor again will the odd, nor will fire be cold, nor yet the heat that is in fire. But some one may say, what hinders, though the odd can never become even by the approach of the even, as we have allowed, yet, when the odd is destroyed, that the even should succeed in its place? We could not contend with him who should make this objection, that it is not destroyed; for the uneven is not imperishable; since, if this were granted us, we might easily have contended, that on the approach of the even the odd and the three depart; and we might have contended in the same way with respect to fire, heat, and the rest; might we not?"

"Certainly."

"Wherefore, with respect to the immortal, if we have allowed that it is imperishable, the soul, in addition to its being immortal, must also be imperishable; if not, there will be need of other arguments."

"But there is no need," he said, "as far as that is concerned; for scarcely could anything not admit of corruption, if that which is immortal and eternal is liable to it."

"The deity, indeed, I think," said Socrates, "and the idea itself

of life, and if anything else is immortal, must be allowed by all beings to be incapable of dissolution."

"By Jupiter," he replied, "by all men indeed, and still more, as I think, by the gods."

"Since, then, that which is immortal is also incorruptible, can the soul, since it is immortal, be anything else than imperishable?"

"It must of necessity be so."

"When, therefore, death approaches a man, the mortal part of him, as it appears, dies, but the immortal part departs safe and uncorrupted, having withdrawn itself from death?"

"It appears so."

"The soul, therefore," he said, "Cebes, is most certainly immortal and imperishable, and our souls will really exist in Hades."

"Therefore, Socrates," he said, "I have nothing further to say against this, nor any reason for doubting your arguments. But if Simmias here or any one else has anything to say, it were well for him not to be silent: for I know not to what other opportunity beyond the present any one can defer it, who wishes either to speak or hear about these things."

"But indeed," said Simmias, "neither have I any reason to doubt what has been urged; yet from the magnitude of the subject discussed, and from my low opinion of human weakness, I am compelled still to retain a doubt within myself with respect to what has been said."

"Not only so, Simmias," said Socrates, "but you say this well, and moreover the first hypothesis, even though they are credible to you should nevertheless be examined more carefully; and if you should investigate them sufficiently, I think you will follow my reasoning as far as it is possible for man to do so; and if this very point becomes clear, you will inquire no further."

"You speak truly," he said.

"But it is right, my friends," he said, "that we should consider this, that if the soul is immortal, it requires our care not only for the present time, which we call life, but for all time; and the danger would now appear to be dreadful, if one should neglect it. For if death were a deliverance from everything, it would be a great gain for the wicked, when they die, to be delivered at the same time from the body, and from their vices together with the soul: but now, since it appears to be immortal, it can have no other refuge from evils, nor safety, except by becoming as good and wise as possible. For the soul goes to Hades, possessing nothing else but its discipline and education, which are said to be of the greatest advantage or detriment to the dead, on the very beginning of his journey thither. For thus it is said; that each person's demon who was assigned to him while living, when he dies conducts him to some place, where

they that are assembled together must receive sentence and then proceed to Hades with that guide, who has been ordered to conduct them from hence thither. But there having received their deserts, and having remained the appointed time, another guide brings them back hither again, after many and long revolution of time. The journey, then, is not such as the Telephus of Æschylus describes it. For he says that a simple path leads to Hades; but it appears to me to be neither simple nor one: for there would be no need of guides, nor could any one ever miss the way, if there were but one. But now it appears to have many divisions and windings; and this I conjecture from our religious and funeral rites. The well-ordered and wise soul, then, both follows, and is not ignorant of its present condition; but that which through passion clings to the body, as I said before, having longingly fluttered about it for a long time, and about its visible place, after vehement resistance and great suffering, is forcibly and with great difficulty led away by its appointed demon. And when it arrives at the place where the others are, impure and having done any such thing as the committal of unrighteous murders or other similar actions, which are kindred to these, and are the deeds of kindred souls, every one shuns it and turns away from it, and will neither be its fellow-traveller or guide, but it wanders about, oppressed with every kind of helplessness until certain periods have elapsed: and when these are completed, it is carried of necessity to an abode suitable to it; but the soul which has passed through life with purity and moderation, having obtained the gods for its fellow-travellers and guides, settles each in the place suited to it. There are indeed many and wonderful places in the earth, and it is itself neither of such a kind, nor of such a magnitude, as is supposed by those who are accustomed to speak of the earth, as I have been persuaded by a certain person."

Whereupon Simmias said, "How mean you, Socrates? For I too have heard many things about the earth, not however those things which have obtained your belief: I would therefore gladly hear them."

"Indeed, Simmias, the art of Glaucus does not seem to me to be required to relate what these things are; that they are true however, appears to me more than the art of Glaucus can prove, and besides, I should probably not be able to do it, and even if I did know how, what remains to me of life, Simmias, seems insufficient for the length of the subject. However, the form of the earth, such as I am persuaded it is, and the different places in it, nothing hinders me from telling."

"But that will be enough," said Simmias.

"I am persuaded, then," said he, "in the first place, that, if the earth is in the middle of the heavens, and is of a spherical form, it has no need of air, nor of any other similar force to prevent it from falling,

but that the similarity of the heavens to themselves on every side, and the equilibrium of the earth itself, are sufficient to support it; for a thing in a state of equilibrium when placed in the middle of something that presses it equally on all sides cannot incline more or less on any side, but being equally affected all around remains unmoved. In the first place then," he said, "I am persuaded of this."

"And very properly so," said Simmias.

"Yet further," said he, "that it is very large, and that we who inhabit some small portion of it, from the river Phasis to the pillars of Hercules, dwell about the sea, like ants or frogs about a marsh, and that many others elsewhere dwell in many similar places, for that there are every where about the earth many hollows of various forms and sizes into which there is a confluence of water, mist, and air; but that the earth itself, being pure, is situated in the pure heavens, in which are the stars, and which most persons who are accustomed to speak about such things call ether; of which these things are the sediment and are continually flowing into the hollow parts of the earth. That we are ignorant, then, that we are dwelling in its hollows, and imagine that we inhabit the upper parts of the earth, just as if any one dwelling in the bottom of the sea, should think that he dwelt on the sea, and, beholding the sun and the other stars through the water, should imagine that the sea was the heavens, but through sloth and weakness should never have reached the surface of the sea, nor, having emerged and risen up from the sea to this region, have seen how much more pure and more beautiful it is than the place where he is, nor has heard of it from any one else who has seen it. This then is the very condition in which we are; for, dwelling in some hollow of the earth, we think that we dwell on the surface of it, and call the air heaven, as if the stars moved through this, being heaven itself. But this is because by reason of our weakness and sloth, we are unable to reach to the summit of the air. Since, if any one could arrive at its summit, or, becoming winged, could fly up thither, or emerging from hence, he would see,—just as with us, fishes emerging from the sea, behold what is here,—so anyone would behold the things there, and if his nature were able to endure the contemplation, he would know that that is the true heaven, and the true light, and the true earth. For this earth and these stones, and the whole region here, are decayed and corroded, as things in the sea by the saltness; for nothing of any value grows in the sea, nor, in a word, does it contain anything perfect, but there are caverns and sand, and mud in abundance, and filth, in whatever parts of the sea there is earth, nor are they at all worthy to be compared with the beautiful things with us. But on the other hand, those things in the upper regions of the earth would appear far more to excel the things with us. For, if we may

tell a beautiful fable, it is well worth hearing, Simmias, what kind the things are on the earth beneath the heavens."

"Indeed, Socrates," said Simmias, "we should be very glad to hear that fable."

"First of all then, my friend," he continued, "this earth, if anyone should survey it from above, is said to have the appearance of balls covered with twelve different pieces of leather, variegated and distinguished with colors, of which the colors found here, and which painters use, are as it were copies. But there the whole earth is composed of such, and far more brilliant and pure than these; for one part of it is purple, and of wonderful beauty, part of a golden color, and part of white, more white than chalk or snow, and in like manner composed of other colors, and those more in number and more beautiful than any we have ever beheld. And those very hollow parts of the earth, though filled with water and air, exhibit a certain species of color, shining among the variety of other colors, so that one continually variegated aspect presents itself to the view. In this earth, being such all things that grow, grow in a manner proportioned to its nature, trees, flowers, and fruits; and again, in like manner, its mountains and stones possess, in the same proportion, smoothness and transparency, and more beautiful colors; of which the well-known stones here that are so highly prized are but fragments, such as sardin-stones, jaspers, and emeralds, and all of that kind. But there, there is nothing subsists that is not of this character, and even more beautiful than these. But the reason of this is, because the stones there are pure, and not eaten up and decayed, like those here, by rottenness and saltiness, which flow down hither together, and which produce deformity and disease in the stones and the earth, and in other things, even animals and plants. But that earth is adorned with all these, and moreover with gold and silver, and other things of the kind: for they are naturally conspicuous, being numerous and large, and in all parts of the earth; so that to behold it is a sight for the blessed. There are also many other animals and men upon it, some dwelling in mid-earth, others about the air, as we do about the sea, and others in islands which the air flows round, and which are near the continent: and in one word, what water and the sea is to us, for our necessities, the air is to them; and what air is to us, that ether is to them. But their seasons are of such a temperament that they are free from disease, and live for a much longer time than those here, and surpass us in sight, hearing and smelling, and everything of this kind, as much as air excels water, and ether air, in purity. Moreover, they have abodes and temples of the gods, in which gods really dwell, and voices and oracles, and sensible visions of the gods, and such-like intercourse with them; the sun too, and moon, and stars, are

seen by them such as they really are, and their felicity in other respects is correspondent with these things.

"And such indeed is the nature of the whole earth, and the parts about the earth; but there are many places all round it throughout its cavities, some deeper and more open than that in which we dwell: but others that are deeper, have a less chasm than our region, and others are shallower in depth than it is here and broader. But all these are in many places perforated one into another under the earth, some with narrower and some with wider channels, and have passages through, by which a great quantity of water flows from one into another, as into basins, and there are immense bulks of ever-flowing rivers under the earth, both of hot and cold water, and a great quantity of fire, and mighty rivers of fire, and many of liquid mire, some purer, and some more miry, as in Sicily there are rivers of mud that flow before the lava, and the lava itself, and from these the several places are filled, according as the overflow from time to time happens to come to each of them. But all these move up and down as it were by a certain oscillation existing in the earth. And this oscillation proceeds from such natural cause as this: one of the chasms of the earth is exceedingly large, and perforated through the entire earth, and is that which Homer speaks of, 'very far off, where is the most profound abyss beneath the earth,' which elsewhere both he and many other poets have called Tartarus. For into this chasm all rivers flow together, and from it flow out again: but they severally derive their character from the earth through which they flow. And the reason why all streams flow out from thence, and flow into it, is because this liquid has neither bottom nor base. Therefore it oscillates and fluctuates up and down, and the air and the wind around it do the same; for they accompany it both when it rushes to those parts of the earth, and when to these. And as in respiration the flowing breath is continually breathed out and drawn in, so there the wind oscillating with the liquid, causes certain vehement and irresistible winds both as it enters and goes out. When, therefore, the water rushing in descends to the place which we call the lower region, it flows, through the earth into the streams there and fills them, just as men pump up water. But when again it leaves those regions and rushes hither, it again fills the rivers here, and these, when filled, flow through channels and through the earth, and having severally reached the several places to which they are journeying, they make seas, lakes rivers, and fountains. Then sinking again from thence beneath the earth, some of them having gone round longer and more numerous places, and others round fewer and shorter, they again discharge themselves into Tartarus, some much lower than they were drawn up, others only a little so, but all of them flow in again beneath the point at which they flowed out. And some issue out directly

opposite the place by which they flow in, others on the same side: there are also some which having gone round altogether in a circle, folding themselves once or several times round the earth, like serpents, when they had descended as low as possible, discharge themselves again: and it is possible for them to descend on either side as far as the middle, but not beyond; for in each direction there is an acclivity to the streams both ways.

"Now there are many other large and various streams, and among this great number there are four certain streams, of which the largest, and that which flows outwardly round the earth, is called Ocean, but directly opposite this, and flowing in a contrary direction, is Acheron, which flows through other desert places, and moreover passing under the earth, reaches the Acherusian lake, where the souls of most who die arrive, and having remained there for certain destined periods, some longer and some shorter, are again sent forth into the generations of animals. A third river issues midway between these, and near its source falls into a vast region, burning with abundance of fire, and forms a lake larger than our sea, boiling with water and mud; from hence it proceeds in a circle, turbulent and muddy, and folding itself round it reaches both other places and the extremity of the Acherusian lake, but does not mingle with its water; but folding itself oftentimes beneath the earth, it discharges itself into the lower parts of Tartarus. And this is the river which they call Pyriphlegethon, whose burning streams emit dissevered fragments in whatever part of the earth they happen to be. Opposite to this again the fourth river first falls into a place dreadful and savage, as it is said, having its whole color like cyanus: this they call Stygian, and the lake, which the river forms by its discharges, Styx. This river having fallen in here, and received awful power in the water, sinking beneath the earth, proceeds, folding itself round, in an opposite course to Pyriphlegethon, and meets it in the Acherusian lake from a contrary direction. Neither does the water of this river mingle with any other, but it too, having gone round in a circle, discharges itself into Tartarus, opposite to Pyriphlegethon. Its name, as the poets say, is Cocytus.

"These things being thus constituted, when the dead arrive at the place to which their demon leads them severally, first of all they are judged, as well those who have lived well and piously, as those who have not. And those who appear to have passed a middle kind of life, proceeding to Acheron, and embarking in the vessels they have, on these arrived at the lake, and there dwell, and when they are purified, and have suffered punishment for the iniquities they may have committed, they are set free, and each receives the reward of his good deeds, according to his deserts: but those who appear to be incurable, through the magnitude of their offences, either from having

committed many and great sacrileges, or many unjust and lawless murders, or other similar crimes, these a suitable destiny hurls into Tartarus, whence they never come forth. But those who appear to have been guilty of curable, yet great offences, such as those who through anger have committed any violence against father or mother, and have lived the remainder of their life in a state of penitence, or they who have become homicides in a similar manner, these must of necessity fall into Tartarus, but after they have fallen, and have been there for a year, the wave casts them forth, the homicides into Cocytus, but the parricides and matricides into Pyriphlegethon: but when, being borne along, they arrive at the Acherusian lake, there they cry out to and invoke, some those whom they slew, others those whom they injured, and invoking them, they entreat and implore them to suffer them to go out into the lake, and to receive them, and if they persuade them, they go out, and are freed from their sufferings, but if not, they are borne back to Tartarus, and thence again to the rivers, and they do not cease from suffering this until they have persuaded those whom they have injured, for this sentence was imposed on them by the judges. But those who are found to have lived an eminently holy life, these are they, who, being free and set at large from these regions in the earth, as from a prison, arrive at the pure abode above, and dwell on the upper parts of the earth. And among these, they who have sufficiently purified themselves by philosophy shall live without bodies, throughout all future time, and shall arrive at habitations yet more beautiful than these, which it is neither easy to describe, nor at present is there sufficient time for the purpose.

"But for the sake of these things which we have described, we should use every endeavor, Simmias, so as to acquire virtue and wisdom in this life; for the reward is noble, and the hope great.

"To affirm positively, indeed, that these things are exactly as I have described them, does not become a man of sense; that however either this, or something of the kind, takes place with respect to our souls and their habitation—since our soul is certainly immortal—this appears to me most fitting to be believed, and worthy the hazard for one who trusts in its reality; for the hazard is noble, and it is right to allure ourselves with such things, as with enchantments; for which reason I have prolonged my story to such a length. On account of these things, then, a man ought to be confident about his soul, who during this life has disregarded all the pleasures and ornaments of the body as foreign from his nature, and who, having thought that they do more harm than good, has zealously applied himself to the acquirement of knowledge, and who having adorned his soul not with a foreign but its own proper ornament, temperance, justice, fortitude, freedom, and truth, thus waits for his passage to Hades, as one who is ready to depart whenever destiny shall summon him. You then," he con-

tinued, "Simmias and Cebes, and the rest, will each of you depart at some future time; but now destiny summons me, as a tragic writer would say, and it is nearly time for me to betake myself to the bath; for it appears to me to be better to drink the poison after I have bathed myself, and not to trouble the women with washing my dead body."

When he had thus spoken, Crito said, "So be it, Socrates, but what commands have you to give to these or to me, either respecting your children, or any other matter, in attending to which we can most oblige you?"

"What I always say, Crito," he replied, "nothing new; that by taking care of yourselves you will oblige both me and mine, and yourselves, whatever you do, though you should not now promise it; but if you neglect yourselves, and will not live as it were in the footsteps of what has been now and formerly said, even though you should promise much at present, and that earnestly, you will do no good at all."

"We will endeavor then so to do," he said; "but how shall we bury you?"

"Just as you please," he said, "if only you can catch me, and I do not escape from you." And at the same time smiling gently, and looking round on us, he said; "I cannot persuade Crito, my friends, that I am that Socrates who is now conversing with you, and who methodizes each part of the discourse; but he thinks that I am he whom he will shortly behold dead, and asks how he should bury me. But that which I some time since argued at length, that when I have drunk the poison I shall no longer remain with you, but shall depart to some happy state of the blessed, this I seem to have urged to him in vain, though I meant at the same time to console both you and myself. Be ye then my sureties to Crito," he said, "in an obligation contrary to that which he made to the judges; for he undertook that I should remain; but do you be sureties that, when I die, I shall not remain, but shall depart, that Crito may more easily bear it, and when he sees my body either burnt or buried, may not be afflicted for me, as if I suffered some dreadful thing, nor say at my interment that Socrates is laid out, or is carried out, or is buried. For be well assured," he said, "most most excellent Crito, that to speak improperly is not only culpable as to the thing itself, but likewise occasions some injury to our souls. You must have a good courage then, and say that you bury my body, and bury it in such a manner as is pleasing to you, and as you think is most agreeable to our laws."

When he had said thus he rose, and went into a chamber to bathe, and Crito followed him, but he directed us to wait for him. We waited, therefore, conversing among ourselves about what had been said, and considering it again, and sometimes speaking about our

calamity, how severe it would be to us, sincerely thinking that, like those who are deprived of a father, we should pass the rest of our life as orphans. When he had bathed, and his children were brought to him, for he had two little sons and one grown up, and the women belonging to his family were come, having conversed with them in the presence of Crito, and given them such injunctions as he wished, he directed the women and children to go away, and then returned to us. And it was now near sun-set; for he spent a considerable time within. But when he came from bathing he sat down, and did not speak much afterwards; then the officer of the Eleven came in, and standing near him, said, "Socrates, I shall not have to find that fault with you that I do with others, that they are angry with me, and curse me, when, by order of the archons, I bid them drink the poison. But you, on all other occasions during the time you have been here, I have found to be the most noble, meek, and excellent man of all that ever came into this place: and, therefore, I am now well convinced that you will not be angry with me, for you know who are to blame, but with them. Now, then, for you know what I came to announce to you, farewell, and endeavor to bear what is inevitable as easily as possible," And at the same time, bursting into tears, he turned away and withdrew.

And Socrates, looking after him, said, "And thou, too, farewell, we will do as you direct." At the same time turning to us, he said, "How courteous the man is; during the whole time I have been here he has visited me, and conversed with me sometimes, and proved the worthiest of men; and now how generously he weeps for me. But come, Crito, let us obey him, and let some one bring the poison, if it is ready pounded, but if not, let the man pound it."

Then Crito said, "But I think, Socrates, that the sun is still on the mountains, and has not yet set. Besides, I know that others have drunk the poison very late, after it had been announced to them, and have supped and drunk freely, and some even have enjoyed the objects of their love. Do not hasten then, for there is yet time."

Upon this Socrates replied, "These men whom you mention, Crito, do these things with good reason, for they think they shall gain by so doing, and I too with good reason shall not do so; for I think I shall gain nothing by drinking a little later, except to become ridiculous to myself, in being so fond of life, and sparing of it when none any longer remains. Go then," he said, "obey, and do not resist."

Crito having heard this, nodded to the boy that stood near. And the boy having gone out, and staid for sometime, came, bringing with him the man that was to administer the poison, who brought it ready pounded in a cup. And Socrates, on seeing the man, said,

"Well, my good friend, as you are skilled in these matters, what must I do?"

"Nothing else," he replied, "than when you have drunk it walk about, until there is a heaviness in your legs, then lie down; thus it will do its purpose." And at the same time he held out the cup to Socrates. And he having received it very cheerfully, Echecrates, neither trembling, nor changing at all in color or countenance, but, as he was wont, looking steadfastly at the man, said, "What say you of this potion, with respect to making a libation to any one, is it lawful or not?"

"We only pound so much, Socrates," he said, "as we think sufficient to drink."

"I understand you," he said, "but it is certainly both lawful and right to pray to the gods, that my departure hence thither may be happy; which therefore I pray, and so may it be." And as he said this he drank it off readily and calmly. Thus far, most of us were with difficulty able to restrain ourselves from weeping, but when we saw him drinking, and having finished the draught, we could do so no longer; but in spite of myself the tears came in full torrent, so that, covering my face, I wept for myself, for I did not weep for him, but for my own fortune, in being deprived of such a friend. But Crito, even before me, when he could not restrain his tears, had risen up. But Apollodorus even before this had not ceased weeping, and then bursting into an agony of grief, weeping and lamenting, he pierced the heart of everyone present, except Socrates himself. But he said, "What are you doing, my admirable friends? I indeed, for this reason chiefly, sent away the women, that they might not commit any folly of this kind. For I have heard that it is right to die with good omens. Be quiet, therefore, and bear up."

When we heard this we were ashamed, and restrained our tears. But he, having walked about, when he said that his legs were growing heavy, laid down on his back; for the man so directed him. And at the same time he who gave him the poison, taking hold of him, after a short interval examined his feet and legs; and then having pressed his foot hard, he asked if he felt it: he said that he did not. And after this he pressed his thighs; and thus going higher, he showed us that he was growing cold and stiff. Then Socrates touched himself, and said, that when the poison reached his heart he should then depart. But now the parts around the lower belly were almost cold; when uncovering himself, for he had been covered over, he said, and they were his last words, "Crito, we owe a cock to Æschulapius; pay it, therefore, and do not neglect it."

"It shall be done," said Crito, "but consider whether you have anything else to say."

To this question he gave no reply; but shortly after he gave a convulsive movement, and the man covered him, and his eyes were fixed; and Crito, perceiving it, closed his mouth and eyes.

This, Echebrates, was the end of our friend, a man, as we may say, the best of all of his time that we have known, and moreover, the most wise and just.

A DIALOGUE OF PLATO

PHÆDRUS

Socrates—Phædrus

Socrates. WHENCE come you, friend Phædrus, and whither are you bound,

Phæd. I come from Lysias, the son of Cephalus; and I am going for a walk outside the walls, as I have been sitting with him a long time, in fact ever since daybreak. And it is by the advice, Socrates, of our common friend Acumenus, that I take my walks in the open roads; for he tells me they are more refreshing than the covered promenades.

Socrates. And he's right there, my good friend. So Lysias, it appears, was in the city.

Phæd. Yes, staying with Epicrates at the Morychian yonder, close by the Olympian.

Socrates. Well, how did you pass your time there? though I can hardly doubt that Lysias regaled you with his speeches.

Phæd. You shall hear, if you are not too much engaged to join me in my walk.

Socrates. Engaged, indeed? don't you believe that in the words of Pindar I would count it "a matter far above all engagement" to hear what passed between you and Lysias?

Phæd. Come on then.

Socrates. If you will begin your tale.

Phæd. I will; and I can assure you, Socrates, you will find it very much in your way. For the speech which engaged our attention was in a certain fashion of an amatory character; that is to say, Lysias introduced one of our beautiful boys as being courted, though not by a lover; in fact, this is the very point on which he has displayed his ingenuity, as he maintains that favour ought to be shown to one who is not in love, rather than to one who is.

Socrates. What a generous man! I wish he would maintain that poverty has a better claim than wealth, and age than youth; and in short that the preference ought to be given to all the other properties that belong to myself in common with the bulk of mankind. In that case his speeches would be really delightful and of public utility. But whether he does so or not, I have conceived such a desire to hear what he says, that even if you extend your walk to Megara,

and, as Herodicus prescribes, go close up to the wall and then turn back again, you will not shake me off, I can promise you.

Phæd. What are you talking about, my good friend Socrates? It took Lysias, the cleverest writer of the day, a long while to compose this speech at his leisure; and do you imagine that a novice like myself could repeat it from memory without doing injustice to the author? No, that I am very sure I could not; and yet I would sooner be able to do so than come into the possession of a large sum of money.

Socrates. My good friend Phædrus, if I do not know Phædrus, I do not know myself any longer. But neither the one nor the other is the case; I do know Phædrus; I know full well that on hearing Lysias read the speech, he was not content with hearing it once only, but kept urging him to repeat it again and again; and Lysias was quite as eager to comply. Phædrus however was not satisfied even with this, but at last took the book from the other's hands, and looked over again the parts he especially fancied. And being wearied with sitting all the morning thus engaged, he set out for a walk, though not, I fully believe, till he had learned the entire speech by heart, unless it was a very long one. And he was going outside the walls to con it over by himself. But on his way he met with a man who is afflicted with a weakness for listening to speeches, and when he saw him he was charmed (oh so charmed) at the sight, for says he, "I shall now have a friend to share in my raptures." So he requested his friend to join him in his walk. When, however, this lover of speeches asked him to commence, he began to be coy, as though disinclined, albeit determined I am sure, if he could get no willing hearer, to speak out at last even to unwilling ears. Do you therefore, Phædrus, request him to do at once what at all events he is sure to do presently.

Phæd. My wisest plan, there seems little doubt, is to repeat the speech as well as I am able; for I believe you have made up your mind on no account to let me go, till I have given it you in some way or other.

Socrates. You have defined by intentions to a nicety.

Phæd. Well then, I'll do my best, though really, Socrates, I can assure you that I have not learned the words by heart; but if you are content with a general view of the points of difference, as Lysias laid them down, between the claims of the impassioned and unimpassioned suitor, I am ready to go through them in order under their several heads, beginning where he began.

Socrates. Thank you, my obliging friend; not till you have shown me though, what it is you have got there in your left hand beneath your cloak, as I have a shrewd suspicion that it is the speech itself. If so, I must beg you to understand that, fond as I am of you, I have yet no intention at all of lending myself for you to practise upon,

while Lysias is also present. So let us see what you have got.

Phæd. Enough, Socrates, I confess; you have dashed down the hope I entertained of practising my memory on you. But where would you like us to sit down and read the speech?

Socrates. Let us turn aside here, and go down by the Ilissus, and then wherever we find a spot to our taste we will sit down and rest.

Phæd. How lucky that I happened to come out without my shoes—and you, Socrates, we know never wear them. Our easiest plan then is to walk down the streamlet with our feet in the water, and we shall find it by no means disagreeable, considering the season of the year, and the hour of the day.

Socrates. Come on then, and keep at the same time a look out for a seat.

Phæd. Do you see that towering plane-tree yonder?

Socrates. Of course I do.

Phæd. Well, there we shall find shade and a gentle breeze, and grass enough for a seat, or if we prefer it, for a bed.

Socrates. Let us walk towards it.

Phæd. Tell me, Socrates, was it not from somewhere hereabouts on the Ilissus that Boreas is said to have carried off Orithyia?

Socrates. So the tale goes.

Phæd. Must it not have been from this very spot? So beautiful in the water here, so clear and transparent, and just such as one can fancy maidens loving to play by.

Socrates. No, not here, but about a quarter of a mile lower down, just where we cross over to the temple of the Huntress. And if I am not mistaken, there is an altar on the spot to Boreas.

Phæd. I have never noticed it. But tell me honestly, Socrates, do you believe this tale of mythology to be true?

Socrates. Why, I should do nothing strangely out of the way if I *were* to refuse to it credit, as the learned do; and go on in their rationalizing method to say that as the girl was playing with Pharmacæa she was blown over the adjoining cliffs by a blast of the wind Boreas; and that having met with her death in this manner, she was fabled to have been carried off by the god Boreas—either from this place, or if you like from Mars's hill, which, according to another account, was the scene of her adventure. But for my part, Phædrus, though I consider such explanations sufficiently pretty, yet I esteem them the peculiar province of a very subtle, painstaking, and by no means particularly enviable person; if for no other reason than that he will be called upon, as soon as he has finished this subject, to set us right as to the form of the Hippocentaurs, and again as to that of the Chimæra, and then he will have pouring in upon him a like crowd of Gorgons and Pegasuses, and such a wondrous

host of portentous and impossible creations, that if he were to disbelieve them all, and, with a kind of vulgar acuteness, apply to each successively the test of probability, he would require no small amount of time and labor for his task. But I have no leisure for such studies—and the reason, my friend, is this: I cannot as yet obey the Delphic inscription, which bids me know myself; and it seems to me ridiculous for one who is still destitute of this knowledge to busy himself with matters which in nowise concern him. I therefore leave these subjects alone, and acquiescing in the received opinion regarding them, I devote myself, as I just now said, to the study, not of fables, but of my own self, that I may see whether I am really a more complicated and a more furious monster than Typhon, or a creature of a gentler and a simpler sort, the born heir of a divine and tranquil nature. But by the by, Phædrus, was not this the tree to which you were leading me?

Phæd. The very one.

Socrates. Well, really, this is a glorious resting-place. For the plane-tree I find is thick and spreading, as well as tall, and the size and shadiness of the agnus castus here is very beautiful, and being at the height of its flower, it must render our retreat most fragrant. How delicious too is this spring, trickling under the plane-tree, and how cold its water, to judge by the foot! It would seem from these images and votive offerings that the place is sacred to some nymphs and river-god. Again, how lovely and enjoyable above measure is the airiness of the spot! summer-like and clear there rings an answer to the choir of the cicadas. But the most charming thing of all is this abundant grass, with its gentle slope just made for the head to fall back on luxuriously. Really, Phædrus, you make a most admirable guide.

Phæd. And you, Socrates, are a most unaccountable being. In fact, as you say, you are just like a stranger who is being shown the beauties of the place, and not like a native of the country; the consequence this of your never leaving the city either to cross the frontier, or even, I do believe, for so much as a walk outside the walls.

Socrates. You must bear with me, dear Phædrus—I am so fond of learning. Now trees, you know, and fields cannot teach me anything, but men in the city can. You, however, would appear to have discovered the charm that can entice me out. For as shepherds draw after them their hungry flocks by shaking branches or grain up and down before their eyes, so could you, I believe, make me follow you, not only all round Attica, but also wherever else you might wish to lead, by simply holding out to me a written speech as a bait. And since we have reached this spot on the present occasion, I cannot do better than lay me down to listen, and do you choose

that posture which you think most convenient for reading in, and begin the speech.

Phæd. Attend then,

"With the state of my affairs you are acquainted, and how I expect advantage to us both from this arrangement you have heard. Now I claim not to be disappointed in my suit on the ground of my not belonging to the number of your lovers. For they repent of the benefits they have conferred the moment that their desire ceases; but for us, who never love, there is no particular time at which we may be expected to change our minds. For it is not under the influence of a resistless passion, but of our own free choice that we do you a kindness, consulting what our means will allow, and what is best for our interests to bestow. Again, lovers take into consideration the derangement of their private affairs which their love has occasioned, and the services they have rendered their favorites; and adding all the trouble they have taken to the reckoning, they conceive that by all this they have long ago paid the return which is due to the object of their affection. We, on the other hand, are not able to pretend that we have neglected our fortunes for love; we cannot take into account the labors we have endured, nor plead the domestic quarrels which have resulted from our devotion; so that, as our suit is divested of all such evils as these, we have nothing left us but cheerfully to do whatever we may think we shall please you by performing. Again, if it be a fair reason for setting store on a lover, that he professes greater attachment for his favorite than for anyone else, and is ready both by word and deed to incur the enmity of all the world beside, if he can but gratify the object of his passion, it is easy to perceive that if his profession be a true one, all of whom he may hereafter become enamored, will be held of greater account than his earlier love, and it is clear that, if the former wish it, he will not hesitate to do even harm to the latter. And how can you think it reasonable to lavish so costly a treasure on one suffering under a fatal infliction, which no man acquainted with its nature would even attempt to avert; when even the sufferer himself owns that his mind is diseased, and that he knows his own folly, but cannot restrain it? And when this man is restored to his senses, how can he possibly judge that to be well done about which he was so desirous when in such a state of mind? And further, if you were to select the best from among your lovers, your choice would be made from a small number; but if from the rest of the world you were to select the man who is most suitable to yourself, it would be made from a large number; so that there is far more reason to expect that in the larger number exists the one who is deserving of your attachment. If, moreover, you stand in awe of public opinion, and dread its reproaches on the affair being dis-

covered, it is but natural to suppose that lovers, from an idea that others will deem them as happy as they esteem themselves, will be so elated to talk of their intimacy, and with ostentatious vanity give all men to know that their labor has not been spent in vain; but that we on the other hand, who by never loving, never lose the dominion over ourselves, should prefer what is truly advantageous to any celebrity that is to be had in the world. Again, men cannot help hearing and seeing how lovers run after their favorites, and that too with elaborate parade; so that the mere fact of their being seen together is sufficient to give rise to suspicion; whereas no one would think of suspecting us for holding conversation with you, as they know that people cannot help talking with someone or other, either from friendship or for some other pleasure. And further, if you have ever conceived an alarm from remembering how difficult it is for a friendship to last, and from the reflection, that in ordinary cases when a quarrel has taken place, the misfortune is felt equally on both sides, but that in love, as it is you who have lavished what you prize most highly, so it is you who will suffer most deeply by a rupture, let me remind you that here again it is those who are in love that you have most reason to look upon with terror. For many are the causes that irritate lovers, and they think that everything is done to hurt and annoy them. For which reason also they are anxious to deter you from associating with the world, fearing those who are possessed of substance, lest they outbid them with money, and those who are educated, lest they outshine them in ability; and so whatever may be the advantage a man possesses, they look with suspicion on his influence in that particular. If then they succeed in persuading you to abstain from society, they leave you at last without a friend in the world; but if, with an eye to your own interests, you adopt a different and wiser course, a quarrel will be the inevitable result. By us, on the other hand, who are not in love, but owe to our merit the accomplishment of our desires, no jealousy would be entertained for those who cultivate your acquaintance, but rather dislike for such as avoid it; as we should consider ourselves slighted by the neglect of the latter, but benefited by the intimacy of the former. And such being our feelings, surely you have reason to expect that friendship rather than hatred will result from our intercourse. And further, lovers frequently conceive a desire for the person before they have discovered the character or become acquainted with the other properties of their favorites, so that it is impossible for you to tell whether their disposition for friendship will outlast the continuance of their desire. But when passion has never existed, when your favors have been obtained by those who were your friends before, it is not likely that this friendship will be lessened by what has been the source of so much delight—rather will

the memory of the past be an earnest of future attachment. And further, you must not forget the superior opportunities of improvement which will be afforded you by favoring my suit. Lovers are so neglectful of your best interests, that they praise everything you say and do, partly for fear of giving offense, and partly because their own judgment is debased by their passion. For such are the caprices of love; if its victim be unsuccessful, it makes trifles which trouble no one else distressing to him; if successful, it exacts from him admiration for what contains no cause of satisfaction. So that I consider pity to be far more suitable than congratulation for the objects of such an attachment. I on the other hand, if you yield to my wishes, will associate with you on the following terms. Not consulting our present gratification so much as our future advantage; not enslaved by passion, but master of myself; not ready to contract a violent animosity on slight provocation, but slow to conceive a moderate displeasure for serious offenses, I will freely pardon all involuntary faults, while such as are intentional I will endeavor to correct. For such conduct is a sure sign of a friendship that will long endure. But if the thought, as is not unlikely, has suggested itself to you, that it is impossible for attachment to be strong if unaccompanied by passion, you ought to bear in mind, that in that case we should care but little either for our sons or for our fathers and mothers, nor should we ever possess faithful friends on any other footing than an amatory connection. Again, if it is proper to bestow favors most on those who need them most, it follows that from the world in general you ought to select, not the best, but the neediest as the objects of your charity—for the greater the misery they are rescued from, the greater is the debt of gratitude they will owe you. Nay further, when you give an entertainment, you will be expected to ask not friends to your board, but those who beg an invitation and require a meal; for they will be charmed with your kindness, and will follow in your train and throng your doors, and express themselves highly delighted and deeply grateful, and invoke countless blessings on your head. It may be though that this is not the true ground of selection; it may be that you ought to bestow your favors, not on those who need them most, but on those who are best able to repay them; not on lovers merely, but on those who are worthy of the favor in question; not on men who will enjoy the flower of your youth, but on those who in your more advanced years will share with you their fortunes; not on such as when they have achieved their purpose will parade their success to the world, but on such as from feelings of delicacy will never open their mouths on the subject; not on suitors who sue you with a short-lived enthusiasm, but on friends who will continue friends all your life long; not on men, who when they are released from their passion, will seek some pretext

for a quarrel, but on those who when your bloom is faded, will then display their own true excellence. Remember now, I pray you, all I have said; and also bear in mind that lovers are taken to task by their friends on the score that their course of life is a bad one; whereas never have those who do not love been reproached by any of their relatives with neglecting on that account their private affairs. You may perhaps ask me whether I recommend you to bestow your favors on all who do not love you. But neither, I imagine, would a lover bid you entertain such sentiments towards all your lovers alike. No, if you view the matter reasonably, you cannot consider such conduct deserving of equal gratitude, nor, however you might wish it, would you be equally able to preserve the affair secret from the world. And harm, you must remember, ought to accrue to neither from the transaction; advantage should rather result to both.

"My suit has now been urged with arguments which for my part I deem convincing—should you see in them any defect or omission, they are open to any questions you may choose to ask."

Well, Socrates, what do you think of the speech? Is it not wonderfully fine, especially in point of language?

Socrates. Nay, divinely, my good friend; it quite threw me into an ecstasy. And this sensation I owe to you, Phædrus; for all the time you were reading, I kept my eye on your face, and saw it glow with rapture under the influence of the speech. And esteeming you a better judge in such matters than myself, I thought I could not do better than follow your example, and so I have shared with you in all your transports, my god-inspired friend.

Phæd. Nay, Socrates, always so bent on jesting?

Socrates. Jestings! don't you believe I am in earnest?

Phæd. Oh, no more of this, Socrates; but tell me honestly as you love me, do you believe that any man in Greece could write more ably and fully on the same subject?

Socrates. How do you mean, Phædrus? Are we required to praise the speech for the fitness of its subject-matter, or merely on the ground that every word in it is clear, and rounded and polished off with a nice precision? If on the former ground as well, it is only to please you that I can comply, since for my part my incapacity is such, that I observed no excellence of the kind. For I was merely directing my attention to its rhetorical merit, though this I did not imagine even Lysias himself would consider sufficient. In fact, I thought, Phædrus—please correct me if I am wrong—that he repeated the same things two or three times over, as though he found it no such easy matter to say much on one subject. Perhaps, though, it was that he did not mind this sort of thing; nay, I could even fancy that he was showing off with a young man's display the power he

possessed of expressing his ideas in two different ways, and in both with the finest possible language.

Phæd. You are quite wrong, Socrates; the very merit which you deny is to be found in the speech in even an eminent degree. Of all appropriate topics which the subject contained, it has not omitted a single one; so that I am sure, that after what he has said, no one could ever support the same position at greater length, or with arguments of greater value.

Socrates. On this point, Phædrus, it will be no longer in my power to agree with you. For wise men and women of old time, who have written and spoken on the subject, will rise up and bear witness against me, if out of complaisance to you I make this concession.

Phæd. Whom do you mean? where have you ever heard the subject better treated?

Socrates. I cannot say just at the moment, though I am sure I have heard it somewhere, either perhaps by the fair Sappho, or the sage Anacreon, or may be by some prose writer or other. What leads me, you will ask, to this conclusion? The fact is, my worthy Phædrus, that my breast, I know not how, is full of matter, and I feel that I could be delivered of a speech different from, and in no-wise inferior to this. Now that I have invented none of it myself, I am confident, as I am no stranger to my own stupidity. It remains then, I think, that like a pitcher I have been filled, through my ears, from some foreign source; but here again so stupid am I, that I have quite forgotten how and where I gained my information.

Phæd. Never mind, Socrates, you have told me most excellent tidings, don't trouble yourself about telling me how or from whom you heard it, but just do the very thing that you say. Undertake to produce a speech of equal length and merit with that which I have got written here, without availing yourself of any of its arguments and for my part I promise you after the fashion of the nine archons, that I will dedicate to the god at Delphi a golden statue as large as life, not only of myself, but also of you.

Socrates. You are very kind, Phædrus, and quite deserve the statue of gold, if you understand me to mean that Lysias missed his mark altogether, and that it is possible to produce a speech which shall contain nothing that he said. No, I do not think this could be done with even the most worthless writer. Since, to take our present subject, do you suppose that any man who was maintaining the superior claims of the unimpassioned to those of the impassioned suitor, would be able to proceed with his arguments if he were to omit lauding the sanity of the one, and blaming the insanity of the other? these being topics which are necessarily inherent in the proposition. No, such arguments ought, I think, to be allowed and conceded to

the author; and in all such it is not the invention, but the arrangement that should be admired; whereas in those which, instead of being impossible to miss are difficult to find, the invention as well as the arrangement may claim our approval.

Phæd. I admit the distinction, as it appears to me to be fairly stated. And what is more, I will act up to it. I will allow you to assume that a man in love is in a more diseased condition than one who is not in love, and if, when this point is put out of the question on both sides, you surpass Lysias in the number and value of your arguments, you may expect to figure in massive gold at Olympia by the side of the offering of the Cypselidæ.

Socrates. You have taken it quite to heart, Phædrus, that in teasing you I have laid hold upon your favorite; and I see you expect that I shall really attempt, in emulation of his skill, to produce something still more skilfully wrought.

Phæd. For that matter, my friend, you have given me quite as good a hold on you. For speak you must as well as you are able; there is no help for it. But do take care that we are not compelled to have recourse to the vulgar stage-trick of retorting upon each other; pray don't force me to say as you did just now: "My good Socrates, if you don't know Socrates, I don't know Phædrus any longer; and again, "Socrates is dying to speak, but affects to be coy." No, make up your mind that we will not stir from this spot, till you have disclosed what you said your heart contained. For here we are by ourselves in a retired place, and I am the younger and stronger man of the two. All which things being considered, you had better mind what I say, and determine to speak of your own free will rather than by compulsion.

Socrates. But really, Phædrus, it would be ludicrous in a novice like me to set myself in comparison with an experienced author, and extemporize on a subject which he has discussed.

Phæd. I'll tell you what it is, Socrates; you must let me have no more of this coquetting, as I am pretty sure I have that to say which will compel you to speak.

Socrates. Pray don't say it then.

Phæd. Nay, but I will, and here it is. And it shall be in the form of an oath. I swear to you—by whom, by what god shall I swear? Shall it be by this plane-tree? Yes, by this plane I swear, that if you do not produce your speech here before her, I will never again either report or recite to you the speech of any author whatsoever.

Socrates. Ah, wretch, well have you discovered the means of compelling a speech-enamored man to do your bidding, whatever it be!

Phæd. What makes you hang back, then?

Socrates. I will do so no more, since you, Phædrus, have sworn

this oath. For how could I ever have the heart to exclude myself from such a feast?

Phæd. Begin then.

Socrates. Shall I tell you what I mean to do?

Phæd. About what?

Socrates. I mean to speak with my face covered, that I may hurry through the speech as quickly as possible, and not break down for shame, by looking at you.

Phæd. Well, do but speak, and you may settle everything else as you like.

Socrates. Come now, ye Muses called *Ligæan*, whether it be to the nature of your song, or to the music-loving race of the *Ligyans* that we owe the name,—come help me in the tale which my kind friend here is forcing me to tell, in order that his favorite, who even heretofore seemed to him to be wise, may now seem wiser than ever.

There was once upon a time a boy, say rather a youth, of surpassing beauty. Now this youth had very many lovers; but one of them was a cunning fellow, who though he loved him no less warmly than his rivals, and made the youth believe that he loved him not. And one day as he was urging his suit, he undertook to prove this very point, that the dispassionate suitor had a better claim on his favor than the impassioned lover. And there is his proof.

On every subject, my friend, there is but one mode of beginning for those who would deliberate well. They must know what the thing is on which they are deliberating, or else of necessity go altogether astray. Most men, however, are blind to the fact that they are ignorant of the essential character of each individual thing. Fancying therefore that they possess this knowledge, they come to no mutual understanding at the outset of their inquiry, and in the sequel they exhibit the natural consequence, an inconsistency with themselves and each other. Let not you and me then fall into the error which we condemn in others, but since the question before us is, whether love or the absence of love is desirable in friendship; let us first establish by mutual consent a definition of love that will explain its nature and its powers, and then, with this to look back upon and refer to, let us proceed to consider whether it is profitable or injurious in its results. Now that love is a kind of desire is clear to every one, and equally clear is it on the other hand, that without being in love we desire beautiful objects. How then are we to mark the lover? We should further observe, that in everyone of us there are two ruling and directing principles, whose guidance we follow wherever they may lead, the one being an innate desire of pleasure; the other, an acquired judgment which aspires after excellence. Now these two principles at one time maintain harmony, while at

another they are at feud within us, and now one and now the other obtains the mastery. When judgment leads us with sound reason to virtue, and asserts its authority, we assign to that authority the name of temperance; but when desire drags us irrationally to pleasures, and has established its sway within us, that sway is denominated excess. Now excess, you must know, is a thing of many names, as it is of many parts and many forms. And of these forms, that which may happen to have obtained the predominance brands its possessor with its name, and that one neither honorable nor worth possessing. For instance, when desire in regard of eating gets the better of the highest reason and the other desires, it will be termed gluttony, and cause its possessor to be called a glutton. If again it has usurped dominion in the matter of drinking, and drags the individual affected by it in this direction, I need not say what designation it will acquire. And since in general names akin to these names are applied to desires akin to these desires, it is sufficiently clear what is the proper appellation of the desire which for the time being happens to be dominant. Now my motive for introducing these previous remarks must by this time be pretty well evident; but nothing is so clear that it does not admit of becoming clearer by being spoken. When desire, having rejected reason and overpowered judgment which leads to right, is set in the direction of the pleasure which beauty can inspire, and when again under the influence of its kindred desires it is moved with violent motion towards the beauty of the corporeal forms, it acquires a surname from this very violent motion, and is called love. But by the way, my dear Phædrus, do I appear to you, as I do to myself, to have been speaking under some influence divine?

Phæd. There certainly can be no doubt, Socrates, that an unusual kind of fluency has come upon you.

Socrates. Harken then in silence to my words, for in very truth the place where we are sitting seems holy ground. So that it haply in the course of my oration I become entranced by the spirits of the spot, you must not marvel thereat; for my present utterance falls no longer far short of a dithyrambic strain.

Phæd. Most true; it does not.

Socrates. And for this, Phædrus, you are answerable. But listen to the remainder of my speech, for it may be that I shall escape the trance. This, however, will be as Heaven pleases; for ourselves, we must return in our discourse to the beautiful boy.

Come then, my excellent youth. Since the definition of the subject under discussion has been stated and accurately marked, let us now keep this in our view, while we proceed to consider what advantage or injury is likely to result to you from favoring the wishes of an impassioned and unimpassioned suitor respectively. If a man

be governed by desire and the slave of pleasure, he must of necessity, I think, endeavor to render his beloved the source of as much pleasure to himself as he possibly can. Now, to a sick man everything gives pleasure that does not oppose itself to his wishes, but whatever asserts a superiority or even an equality, excites his dislike. A lover, therefore, if he can help it, will not bear his favorite to be either superior to or on a level with himself, but is always striving to lower him and make him his inferior. Now ignorance is inferior to learning, cowardice to courage, incapacity as a speaker to oratorical skill, heaviness of intellect to a ready wit. Such, among many others, are the mental defects which a lover must needs rejoice to find in his loved one if they are naturally inherent, and which, if they result from education, he must endeavor to instil, or else forfeit his immediate gratification. The consequence is, that your lover will regard you with a jealous eye, and by debarring you from many valuable acquaintances, the cultivation of which would be most conducive to your growth in manliness, he will do you serious harm, and the greatest harm of all by excluding you from that which would make you truly wise; I mean the study of Divine Philosophy, from which your lover will be sure to keep you as far as possible asunder, for fear of your there learning to despise him. And not content with this, he will so scheme as to leave you in total ignorance of every subject whatever, so that on every subject you may be compelled to look to him for information, as this is the condition for you to be in that will cause him the keenest delight, but yourself the most ruinous harm. So far then as mental improvement is concerned, you cannot have a less profitable guide and companion than a suitor who is under the influence of love.

Let us now proceed to consider what will be your corporeal habit, and what your course of bodily discipline, if you have for your lord and master a man who cannot help pursuing pleasure in preference to virtue. Such a person will be seen running after a delicate stripling, not hardly in frame nor reared beneath a scorching sun, but fondled under the shade of bending trees; a stranger to manly toil and healthy sweatings, but no stranger to the softness of a woman's life, decking his person with false colors and ornaments, in lack of nature's graces, and given in short to all such practices as are the natural concomitants of these. What they are, you know so well that I need not dilate on them further; but, summing them up under one general head, I will proceed to another branch of my subject. They are such that the youth whose body is trained in them will not fail in time of battle and all serious emergencies to inspire his enemies with confidence, but his friends and lovers with alarm.

To pass from these obvious reflections, let us in the next place examine what advantage or what injury to your fortune we may

expect to find resulting from the companionship and management of a lover. Clear it must be to every one, and to the lover himself most of all, that there is nothing he would pray for so earnestly as for the object of his attachment to be deprived of his dearest, fondest, and holiest treasure. Gladly would he see him bereft of father and mother, of relations and friends, as in them he views only so many censors and obstacles in the way of that commerce with his beloved which he loves most dearly. Moreover, if a youth be possessed of property in gold or other kind of substance, he will not appear so ready a prey, nor so easy of management when caught in the toils. And thus it cannot possibly be but that a lover will grudge his favorite the possession of fortune, and rejoice sincerely in its loss. Nay more, he would fain have him remain as long as possible without wife, or child, or home, in his desire of reaping for the longest time he can the full enjoyment of his own delights.

There are, I am aware, other evils beside this in the world, though few with which some deity has not mingled a temporary gratification. A parasite, for instance, is a shocking and a baneful monster, yet still nature has infused into his blandishments a not unpolished charm. A mistress, moreover, may be condemned as a dangerous evil; and the same objection may be made to a variety of similar creatures and pursuits, which are yet capable of affording, for the passing hour at least, the keenest enjoyment. But a lover, beside being detrimental to his favorite, is of all distasteful things the most distasteful in daily intercourse. We are told by an ancient saying, that youth is pleased with youth, and age with age: I suppose because a similarity of years leading to a similarity of pleasures, by virtue of resemblance, engenders friendship. But yet the intercourse even of equals is not unattended by satiety. And further, in every transaction every one, it is said, finds compulsion irksome; and this is an evil which, in addition to their want of sympathy, is felt in the highest degree by the favorite in the society of his lover. For an old man is the companion of a young one, never leaving him if he can help it by day or by night, but driven onward by a resistless frenzy, which is all the while ministering to him indeed exquisite pleasure as long as by his sight, his hearing, his touch, his every sense, he is made aware of the presence of the beautiful boy, so that he would love nothing better than to cling to his side unceasingly; but as for the object of that attachment, what kind of solace, I ask, or what pleasure, can he possibly receive in return to save him during all that long companionship from reaching the very extremity of disgust; when he has ever before his eyes the bloomless countenance of age, and that too with all those accompaniments which we cannot hear even spoken of without repugnance, much less feel actually forced upon us by an ever-pressing necessity; when he has,

moreover, on every occasion, and in all company to be on his guard against censorious observation; when he has to listen either to unseasonable and extravagant praises, or, with equal probability, to unendurable reproaches from his lover's sober caprice, while from his drunken excess he may expect an unveiled and loathsome licentiousness of speech, which it not only intolerable, but infamous to hear.

And if, during the continuance of his passion, a lover is at once hurtful and disgusting, as surely, when his passion is over, will he be for the remainder of his life a traitor to one whom with many promises, aye, and many an oath and prayer he could scarcely prevail on to endure the present burden of his society in hope of future advantage. Yes, I say, at the time when payment should be made, he finds that he has received within his breast a new ruler and a new lord, to wit, wisdom and temperance, in the stead of passion and madness, and that he is become a new man, without his favorite being conscious of the change. So the youth demands a return for former favors, and reminds him of all that has passed between them in word and deed, under the impression that he is speaking to the same person. But the other, for very shame, dares neither avow the alteration that has come upon him, nor can he bring himself to fulfil the oaths and promises of that former insensate reign, now that wisdom and temperance have set their throne in his heart, for fear that, if he should act as he did before he might become like what he was before, and return back again to his old condition. And thus it is that he is a runaway, and of necessity a defrauder, where once he was a lover, and in the turning of a potsherd is changed from pursuer into pursued: for the youth is compelled to give chase with indignation and curses, having, alas! been ignorant from the very first, that he ought not to bestow his favors on one who was in love, and of consequence a madman, but much rather on one who did not love and retained his senses; as in the former case he would have to surrender himself to a faithless, peevish, jealous wretch, who would do harm to his substance, and harm to his bodily habit, but far the greatest harm to the cultivation of his soul, than which in the eyes both of gods and men there neither is nor ever will be ought more dearly prized. Think deeply, my beautiful boy, on the words I have spoken, and remember that a lover's friendship is no attachment of good will, but that with an appetite which lusts for repletion,

'As wolves love lambs, so lovers love their loves.

Ah, Phædrus, the very thing I dreaded! You must not expect to hear another word from me, but be content that my speech should terminate here.

Phæd. Why, Socrates, I thought it was only half finished, and that it would have quite as much to say in supporting the claim of the unimpassioned suitor, and enumerating the advantages which he has to offer in opposition. How is it then that you are leaving off now?

Socrates. Did you not observe, my learned friend, that I had already got beyond dithyramics, and was giving utterance to epics, and that too, while engaged in blaming? Pray what do you imagine will become of me, if I commence a panegyric? don't you know that of a certainty I shall be lifted into ecstasy by the nymphs to whose influence you have designedly exposed me? For fear then of such a fate, I tell you in a single word, that for all the evil I have spoken of the one, I attribute just the opposite good to the other. And what need of a protracted discourse, when enough has been said upon both sides? And thus my tale will meet with that reception which it deserves: and for myself I will cross the stream, and go home before you force me into something more serious still.

Phæd. Not yet, Socrates, not till the heat of the day is past. Don't you see that the sun is already near standing still at high noon, as they phrase it? so pray wait, and let us talk over together what has been said, and return home as soon as it becomes cool.

Socrates. You are a strange person with your speeches, Phædrus; you quite amaze me. I do believe, that of all the speeches that have been composed during your lifetime, a greater number owe their existence to you than to any other person in the world, whether they be of your own composition, or extorted from some one else by fair means or foul. If we accept Simmias of Thebes, there is no one who will bear competition with you. And now again I believe we shall find another speech which will have to thank you for its delivery.

Phæd. No bad tidings these, certainly; but how is this the case, and what speech do you mean?

Socrates. Just as I was about to cross the river, I was made aware of my divine monitor's wonted sign—now it never occurs save to deter me from something or other I am intending to do—and methought too, that I heard a voice from this very spot, forbidding me to depart hence till I had purified myself, as though I had been guilty of some offence against Heaven. Now, you must know, I possess something of prophetic skill, though no very great amount, but, like indifferent writers, just enough for my own purposes. And thus it is that I have now at last a clear perception of my error. I say at last, because I can assure you, my good friend, that the soul is in some prophetic. For mine pricked me some time ago, as I was uttering that speech, and my face, as Ibycus says, was darkened for fear lest I might be purchasing honor on earth by some offense at the high court of heaven. But now I have discovered my sin.

Phæd. And pray what is it?

Socrates. That was a shocking, shocking speech which you brought here yourself, Phædrus, and so was the one you forced me to utter.

Phæd. In what way were they shocking?

Socrates. They were foolish and somewhat impious withal; and what can be more shocking than this?

Phæd. Nothing, if your charge be a true one.

Socrates. And is it not? Don't you believe Love to be the son of Aphrodite, and a god?

Phæd. He is said to be so, certainly.

Socrates. Certainly not by Lysias, nor by that speech of yours which found utterance through my lips after they had been bewitched by you. No, if Love be, as indeed he is, a god, or of godly sort, he cannot be aught that is evil; yet as such he is represented in both our speeches. This, therefore, is the offense they were guilty of with regard to Love; and not only this, but with a *naïveté* that is highly amusing, though they do not utter a single sound or true word throughout, they yet talk as gravely as if they were of consequence, on the strength, it may be, of expecting to impose upon some poor simpletons, and win a fair name among them. I therefore, for my part, Phædrus, must of necessity purify myself. And for all who sin in matter of legends, there is an ancient form of purification with which Stesichorus was acquainted, though Homer was not. For when he was deprived of his eyesight for maligning Helen, he was not ignorant, like Homer, of the cause, but a true votary of the Muses, he learned his fault, and straightway sang

False was my tale—unpassed the rolling sea,
And Troy's proud turrets never viewed by thee.

And so, having composed all his palinode, as it is called, he immediately recovered his sight. I, however, will be wiser than either of those bards in one particular. Ere any evil befall me, for my defamation of Love, I will offer him my palinode by way of atonement, with my head bare, and no longer, as before, muffled up for shame.

Phæd. You could not have said anything that would give me greater pleasure than this.

Socrates. I believe you, my good friend; for you feel as well as I do, how shameless was the tone of both our speeches. For just conceive their being overheard by some gentleman of mild and generous feeling, who is either now, or has at some time past of his life been, enamored of a youth of congenial disposition. If, for instance, he were to hear us maintaining that on slight provocation lovers contract violent animosities, and make both jealous and dangerous companions to their favorites, do you think it possible that he could help fancying himself listening to persons who had been bred among sailors, and had

never witnessed an ingenuous passion, and would he not, think you, be very far from admitting the justice of our censures on love?

Phæd. I don't doubt it, Socrates.

Socrates. Out of delicacy then to such a lover as this, and for fear of the god of love himself, I desire by a fresh and sweet discourse to wash out, so to speak, the brackish taste of the stuff I have just uttered. And I would recommend Lysias, too, to make all the haste he can to prove that, under similar circumstances, the suit of a lover should be preferred to that of one who is not in love.

Phæd. You need have no doubt of this being done, Socrates. If you deliver your panegyric on love, Lysias most certainly shall not escape composing another on the same side.

Socrates. Well, I can trust you for this, so long as you are the man you are.

Phæd. Speak on then with confidence.

Socrates. But where, I want to know, is the boy to whom I addressed my former speech, as I should be sorry for him to run away without hearing this as well, and favor in his haste the suit of an unimpassioned wooer.

Phæd. Here he is by your side, quite ready for you when you want him.

Socrates. You must understand then, my beautiful boy, that my late speech was the production of the gay Phædrus, son of the fame-loving Pythocles, the nursling of the myrtle-beds of Myrrhinus; but that I am indebted for the one I am now about to deliver to the inspired bard Stesichorus, son of the holy Euphemus, bred at Himera in the mysteries of love. Now, it must begin on this wise:

False is the tale which says that when a lover is present, favor ought rather to be shown to one, who is no lover, on the score, forsooth, of the one being mad and the other sane. For if it were true, without exception, that madness is an evil, there would be no harm in the assertion; but as it is, we owe our greatest blessings to madness, if only it be granted by Heaven's bounty. For the prophetess at Delphi, you are well aware, and the priestesses of Dodona, have in their moments of madness done great and glorious service to the men and the cities of Greece, but little or none in their sober mood. And if we were to speak of the Sibyl and all others, that by exercise of inspired divination have told beforehand many things to many men, and thereby guided them aright in their future courses, we should run to a great length in telling only what every one knows. There is one fact, however, to which it would be worth our while solemnly to appeal; I mean that, in the opinion of the name-givers of ancient times, madness was no disgrace or reproach; else they would never have attached this very name to that most glorious art whereby the future is discerned. No, it was because they judged of it as a glorious thing

when inspired by Heaven's grace, that they gave it the name of *μανικη*: it is only the vulgar taste of a later age, that by inserting the tau has made it *μαντικη* instead. Since you will find, in like manner, that the investigation of the future, which is carried on by people in their senses through the medium of birds and other signs, received at first the name of *οιονοιστικη*, inasmuch as by means of thought, men furnished themselves out of their own minds with intelligence and information; but moderns, not content with this word, gave it dignity with their long *ο*, and called it *οιονοιστικη*. As much then as divination is a more perfect, and a more precious thing than augury both in name and efficiency, so much more glorious, by the testimony of the ancients, is madness than sober sense, the inspiration of Heaven than the creation of men. Again, for those sore plagues and dire afflictions, which you are aware lingered in certain families as the wraith of some old ancestral guilt, madness devised a remedy, after it had entered into the heart of the proper persons, and to the proper persons revealed its secrets; for it fled for refuge to prayer and services of the gods, and thence obtaining purifications and atoning rights, it made the sufferer whole for time present and time to come, by showing him the way of escape from the evils that encompassed him, if only he were rightly frenzied and possessed. Thirdly, there is a possession and a madness inspired by the Muses, which seizes upon a tender and virgin soul, and, stirring it up to rapturous frenzy, adorns in ode and other verse the countless deeds of elder time for the instruction of after ages. But whosoever without the madness of the Muses comes to knock at the doors of poesy, from the conceit that haply by force of art he will become an efficient poet, departs with blasted hopes, and his poetry, the poetry of sense, fades into obscurity before the poetry of madness.

Such, and yet more, are the glorious results I can tell you of as proceeding from a madness inspired by the gods. Let us not therefore regard with apprehension the particular result we are considering, nor be perplexed and frightened by an argument into the belief that we ought to select the sensible rather than the enraptured man as our friend. No, our opponent must not carry off the palm of victory till he has likewise made it evident, that for no good is love sent from heaven to lover and beloved. With us, on the other hand, rests the proof that such a madness as this is given by God to man for his highest possible happiness. Now my proof, I am aware, will meet with no credit from the subtle disputant, but in the eyes of the truly wise it will be convincing. First of all, then, I must investigate the truth with regard to the nature of the soul, both human and divine, by observing its conditions and powers. And thus do I begin my demonstration.

Every soul is immortal—for whatever is in perpetual motion is im-

mortal. Now the thing which moves another and is by another moved, as it may cease to be moved, may cease also to live; it is only that which moves itself, inasmuch as it never quits itself, that never ceases moving, but is to everything else that is moved a source and beginning of motion. Now a beginning is uncreate; for everything that is created must be created from a beginning, but a beginning itself from nothing whatever: for if a beginning were created from anything, it would not be a beginning. Again, since it is uncreate, it must also of necessity be indestructible. For if a beginning be destroyed, it can neither itself be at any time created from anything, nor can anything else be created from it, if, as is evidently true, everything must be created from a beginning. Thus we see then that that which is self-moved is the beginning of motion, and as being such can neither be created nor destroyed; else must all the universe and all creation collapse and come to a standstill, and never at any time find that whereby they may be again set in motion and come into being. And now that that which is moved by itself has been found to be immortal, none will hesitate to assert that this power of self-motion is implied in the very essence and definition of a soul. For everybody which receives motion from without we call soulless; but that which receives motion from within of itself, we say is possessed of soul, as though in this lay the soul's very nature. And if it be true, that that which is self-moved is nothing else than the soul, it follows of necessity that the soul must be a thing both uncreate and immortal. For its immortality let this suffice.

In considering its form let us proceed in the following manner. To explain what the soul is, would be a long and most assuredly a god-like labor; to say what it resembles, is a shorter and a human task. Let us attempt then the latter; let us say that the soul resembles the combined efficacy of a pair of winged steeds and a charioteer. Now the horses and drivers of the gods are all both good themselves and of good extraction, but the character and breed of all others is mixed. In the first place, with us men the supreme ruler has a pair of horses to manage, and then of these horses he finds one generous and of generous breed, the other of opposite descent and opposite character. And thus it necessarily follows that driving in our case is no easy or agreeable work. We must at this point endeavor to express what we mean respectively by a mortal and an immortal animal. All that is soul presides over all that is without soul, and patrols all heaven, now appearing in one form and now in another. When it is perfect and fully feathered it roams in upper air, and regulates the entire universe; but the soul that has lost its feathers is carried down till it finds some solid resting place; and when it has settled there, when it has taken to itself, that is, an earthly body, which seems capable of self-motion, owing to the power of its new inmate, the name of animal

is given to the whole, to this compound, I mean, of soul and body, with the addition of the epithet mortal. The immortal, on the other hand, has received its name from the conclusion of no human reasoning; but without having either seen or formed any adequate conception of a god, we picture him to ourselves as an immortal animal, possessed of soul and possessed of body, and of both in intimate conjunction from all eternity. But this matter I leave to be and to be told as Heaven pleases—my task is to discover what is the cause that makes the feathers fall off the soul. It is something, I conceive, of the following kind.

The natural efficacy of a wing is to lift up heavy substances, and bear them aloft to those upper regions which are inhabited by the race of the gods. And of all the parts connected with the body it has perhaps shared most largely (with the soul) in the divine nature. Now of this nature are beauty, wisdom, virtue, and all similar qualities. By these then the plumage of the soul is chiefly fostered and increased; by deformity, vice, and all such contraries, it is wasted and destroyed. Zeus, the great chieftain in heaven, driving a winged car, travels first, arranging and presiding over all things; and after him comes a host of gods and inferior deities, marshalled in eleven divisions, for Hestia stays at home alone in the mansion of the gods; but all the other ruling powers that have their place in the number of the twelve march at the head of a troop in the order to which they have been severally appointed. Now there are, it is true, many ravishing views and opening paths within the bounds of heaven, whereon the family of the blessed gods go to and fro, each in performance of his own proper work; and they are followed by all who from time to time possess both will and power; for envy has no place in the celestial choir. But whenever they go to feast and revel, they forthwith journey by an uphill path to the summit of the heavenly vault. Now the chariots of the gods being of equal poise, and obedient to the rein, move easily, but all others with difficulty; for they are burdened by the horse of vicious temper, which sways and sinks them towards the earth, if haply he has received no good training from his charioteer. Whereupon there awaits the soul a crowning pain and agony. For those which we called immortal go outside when they are come to the topmost height, and stand on the outer surface of heaven, and as they stand they are borne round by its revolution, and gaze on the external scene. Now of that region beyond the sky no earthly bard has ever yet sung, or ever will sing in worthy strains. But this is the fashion of it; for sure I must venture to speak the truth, especially as truth is my theme. Real existence, colorless, formless, and intangible, visible only to the intelligence which sits at the helm of the soul, and with which the family of true science is concerned, has its abode in this region. The mind then of deity, as it is fed by intelligence and

pure science, and the mind of every soul that is destined to receive its due inheritance, is delighted at seeing the essence to which it has been so long a stranger, and by the light of truth is fostered and made to thrive, until, by the revolution of the heaven, it is brought round again to the same point. And during the circuit it sees distinctly absolute justice, and absolute temperance, and absolute science; not such as they appear in creation, nor under the variety of forms to which we now-a-days give the name of realities, but the justice, the temperance, the science, which exist in that which is real and essential being. And when in like manner it has seen all the rest of the world of essence, and feasted on the sight, it sinks down again into the interior of heaven, and returns to its own home. And on its arrival, the charioteer takes his horses to the manger, and sets before them ambrosia, and gives them nectar to drink with it. Such is the life of the gods; but of the other souls, that which follows a god most closely and resembles him most nearly, succeeds in raising the head of its charioteer into the outer region, and is carried round with the immortals in their revolution, though sore encumbered by its horses, and barely able to contemplate the real existences; while another rises and sinks by turns, his horses plunging so violently that he can discern no more than a part of these existences. But the common herd follow at a distance, all of them indeed burning with desire for the upper world, but, failing to reach it, they make the revolution in the moisture of the lower element, trampling on one another, and striking against one another, in their efforts to rush one before the other. Hence ensues the extremest turmoil and struggling and sweating; and herein, by the awkwardness of the drivers, many souls are maimed, and many lose many feathers in the crush; and all after painful labor go away without being blessed by admission to the spectacle of truth, and thenceforth live on the food of mere opinion.

And now will I tell you the motives of this great anxiety to behold the fields of truth. The suitable pasturage for the noblest portion of the soul is grown on the meadows there, and it is the nature of the wing, which bears aloft the soul, to be fostered thereby; and moreover, there is an irrevocable decree, that if any soul has followed a god in close companionship and discerned any of the true essences, it shall continue free from harm till the next revolution, and if it be ever thus successful, it shall be ever thus unharmed: But whenever, from inability to follow, it has missed that glorious sight, and, through some mishap it may have encountered, has become charged with forgetfulness and vice, and been thereby so burdened as to shed its feathers and fall to the earth, in that case there is a law that the soul thus fallen be not planted in any bestial nature during the first generation, but that if it had seen more than others of essential verity, it pass into the germ of a man who is to become a lover of wisdom,

or a lover of beauty, or some votary of the Muses and Love; if it be of second rank, it is to enter the form of a constitutional ruler, a warrior, or a man fitted for command; the third will belong to a politician, or economist, or merchant; the fourth, to a laborious professor of gymnastics, or some disciples of the healing art; the fifth will be possessed by a soothsayer, or some person connected with mysteries; the sixth will be best suited by the life of a poet or some other imitative artist; the seventh, by the labor of an artisan or a farmer; the eighth, by the trade of a sophist or a demagogue; and the ninth, by the lot of an absolute monarch. And in all these various conditions those who have lived justly receive afterwards a better lot, those who have lived unjustly, a worse. For to that same place from which each soul set out, it does not return for ten thousand years; so long is it before it recovers its plumage, unless it has belonged to a guileless lover of philosophy, or a philosophic lover of boys. But these souls, during their third millennium, if only they have chosen thrice in succession this form of existence, do in this case regain their feathers, and at its conclusion wing their departure. But all the rest are, on the termination of their first life, brought to trial; and, according to their sentence, some go to the prison-houses beneath the earth, to suffer for their sins, while others, by virtue of their trial, are borne lightly upwards to some celestial spot, where they pass their days in a manner worthy of the life they have lived in their mortal form. But in the thousandth year both divisions come back again to share and choose their second life, and they select that which they severally please. And then it is that a human soul passes into the life of a beast, and from a beast who was once a man the soul comes back into a man again. For the soul which has never seen the truth at all can never enter into the human form; it being a necessary condition of a man that he should apprehend according to that which is called a generic form, which, proceeding from a variety of perceptions, is by reflection combined into unity. And this is nothing more nor less than a recollection of those things which in time past our soul beheld when it traveled in the company of the gods, and, looking high over what we now call real, lifted up its head into the region of eternal essence. And thus you see it is with justice, that the mind of the philosopher alone recovers its plumage, for to the best of its power it is ever fixed in memory on that glorious spectacle, by the contemplation of which the godhead is divine. And it is only by the right use of such memorials as these, and by ever perfecting himself in perfect mysteries, that a man becomes really perfect. But because such a one stands aloof from human interests, and is rapt in contemplation of the divine, he is taken to task by the multitude as a man demented, because the multitude do not see that he is by God inspired.

It will now appear what conclusion the whole course of our argu-

ment has reached with regard to the fourth kind of madness, with which a man is inspired whenever, by the sight of beauty in this lower world, the true beauty of the world above is so brought to his remembrance that he begins to recover his plumage, and feeling new wings, longs to soar aloft, but the power failing him, gazes upward like a bird, and becomes heedless of all lower matters, thereby exposing himself to the imputation of being crazed. And the conclusion is this, that of all kinds of enthusiasm this is the best, as well in character as in origin, for those who possess it, whether fully or in part; and further, that he who loves beautiful objects must partake of this madness before he can deserve the name of lover. For though, as I said before, every man's soul has by the law of his birth been a spectator of eternal truth, or it would never have passed into this our mortal frame, yet still it is no easy matter for all to be reminded of their past by their present existence. It is not easy either for those who, during that struggle I told you of, caught but a brief glimpse of upper glories, nor for those who, after their fall to this world, were so unfortunate as to be turned aside by evil associations into the paths of wickedness, and so made to forget that holy spectacle. Few, few only are there left, with whom the world of memory is duly present. And these few, whenever they see here any resemblance of what they witnessed there, are struck with wonder, and can no longer contain themselves, though what it is that thus affects them they know not, for want of sufficient discernment. Now in the likenesses existing here of justice, and temperance, and all else which souls hold precious, there is no brightness; but through the medium of dull dim instruments, it is but seldom and with difficulty that people are enabled on meeting with the copies to recognize the character of the original. But beauty not only shone brightly on our view at the time when in the heavenly choir we, for our part, followed in the band of Zeus, as others in the bands of other gods, and saw that blissful sight and spectacle, and were initiated into that mystery which I fear not to pronounce the most blessed of all mysteries; for we who celebrated it were perfect and untainted by the evil that awaited us in time to come, and perfect too, and simple, and calm, and blissful were the visions which we were solemnly admitted to gaze upon in the purest light, ourselves being no less pure, nor as yet entombed in that which we now drag about with us and call the body, being fettered to it as an oyster to his shell. Excuse my so far indulging memory, which has carried me to a greater length than I intended, in my yearning for a happiness that is past. I return to beauty. Not only, as I said before, did she shine brightly among her fellows there, but when we came hither we found her, through the medium of our clearest sense, gleaming far more clearly than them all. For sight is the keenest of our bodily senses, though it fails of distinguishing wisdom. For ter-

rible would be the passion inspired by her, or by any other of those lovely realities, if they exhibited to the eye of sense any such clear resemblance of themselves as is the image afforded by beauty. No, to beauty alone is the privilege given of being at once most conspicuous and most lovely. The man, it is true, whose initiation is of ancient date, or who has lost his purity here, is slow in being carried hence to the essential beauty of the upper world, when he sees that which bears its name in this. Accordingly, he feels no reverence as he gazes on the beautiful object, but, abandoning himself to lust, attempts like a brute beast to gratify his appetite, and in his wanton approaches knows nor fear nor shame at this unnatural pursuit of pleasure. But whenever one who is fresh from those mysteries, who saw much of that heavenly vision, beholds in any god-like face or form a successful copy of original beauty, he first of all feels a shuddering chill, and there creep over him some of those terrors that assailed him in that dire struggle; then, as he continues to gaze, he is inspired with a reverential awe, and did he not fear the repute of exceeding madness, he would offer sacrifice to his beloved as to the image of a god. Afterwards follow the natural results of his chill, a sudden change, a sweating and glow of unwonted heat. For he has received through his eyes the emanation of beauty, and has been warmed thereby, and his native plumage is watered. And by the warmth the parts where the feathers sprout are softened, after having been long so closed up by their hardness as to hinder the feathers from growing. But as soon as this nourishing shower pours in, the quill of the feather begins to swell, and struggles to start up from the root, and spread beneath the whole surface of the soul; for in old time the soul was entirely feathered.

In this process, therefore, it boils and throbs all over, and exactly the same sensation which is experienced by children when cutting their teeth, a sensation of itching and soreness about their gums, is experienced by the soul of one who is beginning to put forth new wings; it boils and is sore, and tinges as it shoots its feathers. Whenever, indeed, by gazing on the beauty of the beloved object, and receiving from that beauty particles which fall and flow in upon it (and which are therefore called *μερος*, desire), the soul is watered and warmed, it is relieved from its pain, and is glad; but as soon as it is parted from its love, and for lack of that moisture is parched, the mouths of the outlets, by which the feathers start, become so closed up by drought, that they obstruct the shooting germs; and the germs being thus confined underneath, in company of the desire which has been infused, leap like throbbing arteries, and prick each other at the outlet which is shut against it; so that the soul, being stung all over, is frantic with pain. But then again it calls to mind the beautiful one, and rejoices. And both these feelings being combined, it is sore perplexed by the strange-

ness of its condition, and not knowing what to do with itself, becomes frenzied, and in its frenzy can neither sleep by night, nor by day remain at rest, but runs to and fro with wistful look wherever it may expect to see the possessor of the beauty. And after it has seen him, and drunk in fresh streams of desire, it succeeds in opening the stoppages which absence had made, and taking breath, it enjoys a respite from sting and throe, and now again delights itself for the time being in that most delicious pleasure. And therefore, if it can help, it never quits the side of its beloved, nor holds any one of more account than him, but forgets father and mother, and brothers, and friends, and though its substance be wasting by neglect, it regards that as nothing, and of all observances and decorums, on which it prided itself once, it now think scorn, and is ready to be a slave and lie down as closely as may be allowed to the object of its yearning; for, besides its reverence for the possessor of beauty, it has found in him the sole physician for its bitterest pains. Now this affection, my beautiful boy—you I mean to whom my speech is addressed—is called by mortal Eros (Love); on hearing its name among the gods, your young wit will naturally laugh. There are put forth, if I mistake not, two verses on Eros, of which the second is quite outrageous, and not at all particularly metrical. Thus they sing:

Him mortals indeed call winged Eros,
But immortals Peteros (Flyer), for his flighty nature.

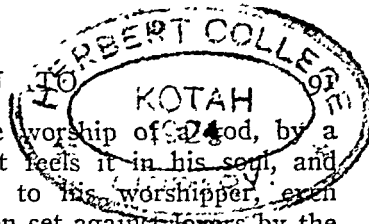
Now these verses you may believe or not believe, as you think proper; but whatever is thought of them, the cause of love, and the condition of lovers, is all the same, just as such as has been here stated.

Now, if it be one of the former followers of Zeus who is seized by love, he is able to bear in greater weight than others the burden of the wing-named god. But all who were in the service of Ares, and patrolled the heavens in his company, when they are taken captive by Love, and fancy themselves in aught injured by the object of their love, are thirsty of blood, and ready to immolate both themselves and their favorites. And so it is with the followers of the other gods. Every man spends his life in honoring and imitating to the best of his power that particular god of whose choir he was a member, so long as he is exempt from decay, and living his first generation here; and in keeping with the bent thus acquired, he conducts his intercourse and behavior towards the beloved object, as well as all the world. Accordingly, each man chooses himself his love out of the ranks of beauty to suit his peculiar turn; and then, as though his choice were his god, he builds him up for himself, and attires him like a holy image, for the purpose of doing him reverence, and worshipping him with ecstatic festival. They then that belong to Zeus seek to

have for their beloved one who resembles Zeus in his soul. And so they look for a youth who is by nature a lover of wisdom, and fitted for command; and when they have found one, and become enamored of him, they strive all they can to make him truly such. And if they have never previously entered upon this task, they now apply themselves to it, both seeking instruction from every possible quarter, and searching in their our souls. And this endeavor to discover the nature of their patron god, by following the track in themselves, is attended with success, by reason of their being ever constrained to gaze upon their god unflinchingly; and when they grasp him with their memory, they are inspired with his inspiration, and take from him their character and habits, so far as it is possible for man to partake of god. And attributing these blessings to their beloved, they love him still more dearly than ever; and whatever streams they may have drawn from Zeus, like the inspired draughts of the Bacchanals, they pour into their darling's soul, thereby making him resemble, as far as possible, the god whom they resemble themselves. Those again who followed in the train of Hera, search out a youth of kingly mould, and when he is found, act towards him in exactly the same manner as the former. And so it is with the adherents of Apollo, and all other gods. Walking themselves in the steps of their own proper god, they look for the youth whom they are to love to be a kindred nature; and when they have gained such an one, both by imitation on their own part, and by urging and attuning the soul of their beloved, they guide him into the particular pursuit and character of that god, so far as they are severally able, not treating him with jealous or illiberal harshness, but using every endeavor to bring him into all possible conformity with themselves and the god whom they adore. So beautiful is the desire of those who truly love; and if they accomplish their desire, so beautiful is the initiation, as I call it, into their holy mystery, and so fraught with blessing at the hand of the friendship, if he be but won. Now he who is won, is won in the following manner.

As at the commencement of this account I divided every soul into three parts, two of them resembling horses, and the third a charioteer. so let us here still keep to that division. Now of the horses one, if you remember, we said, was good, and the other bad; but wherein consists the goodness of the one, and the badness of the other, is a point which, not distinguished then, must be stated now. That horse of the two which occupies the nobler rank, is in form erect and firmly knit, high-necked, hook-nosed, white-colored, black-eyed; he loves honor with temperance and modesty, and, a votary of genuine glory, he is driven without stroke of the whip by voice and reason alone. The bad horse, on the other hand, is crooked, bulky, clumsily put together, with thick neck, short throat, flat face, black coat, gray and

bloodshot eyes, a friend to all riot and insolence, shaggy about the ears, dull of hearing, scarce yielding to lash and goad united. Whenever therefore the driven sees the sight which inspires love, and his whole soul being thoroughly heated by sense, is surcharged with irritation and the stings of desire, the obedient horse, yielding then as ever to the check of shame, restrains himself from springing on the loved one; but the other pays heed no longer to his driver's goad or lash, but struggles on with unruly bounds, and doing all violence to his yoke-fellow and master, forces them to approach the beautiful youth, and bethink themselves of the joys of dalliance. And though at first they resist him with indignation at the lawless and fearful crime he is urging, yet at last when there is no end to the evil, they move onward as he leads them, having yielded him submission and agreed to do his bidding. So they all come up to the beautiful boy, and see his countenance gleaming with beauty. But as the driver looks, his memory is brought back to the essence of beauty, and again he sees her by the side of Continnence standing on a holy pedestal. And at the sight he shudders, and with a holy awe falls backward to the ground, and falling cannot help pulling back the reins so violently that he brings both the horses on their haunches, the one indeed willingly, because he is not resisting, but the rebel in spite of struggling. And when they are withdrawn to some distance, the former in his shame and ravishment drenches all the soul with sweat, but the other when he is recovered from the pain which the bit and the fall inflicted, and has with difficulty regained his breath, breaks out into passionate revilings, vehemently railing at his master and his comrade for their treacherous cowardice in deserting their ranks and agreement. And again he urges them, again refusing, to approach, and barely yields a reluctant consent when they beg to defer the attempt to another time. But soon as the covenanted time is come, though they affect forgetfulness, he reminds them of their engagement, and plunging and neighing and dragging, he again obliges them to approach the beautiful youth to make the same proposals. And when they are near, he stoops his head and gets the bit between his teeth, and drags them on incontinently. But the driver experiences, though still more strongly, the same sensation as at first; backward he falls like racers at the barrier, and with a wrench still more violent than before pulls back the bit from between the teeth of the riotous horse, thereby drenching his jaws and railing tongue with blood; and bruising against the ground his legs and haunches, consigns him to anguish. But as soon as by this treatment oft repeated, the evil horse is recovered from his vice, he follows with humbled steps the guidance of his driver, and at sight of the fair one is consumed with terror. So that then, and not till then, does it happen that the soul of the lover follows his beloved with reverence and awe. And the consequence is, that the



youth being now worshipped with all the worship of a god, by a lover who does not feign the passion, but feels it in his soul, and being himself by nature fondly inclined to his worshipper, even though haply in time past he may have been set against lovers by the remarks of his school-fellows or others on the scandal of allowing their approaches, and is therefore disposed to reject his present wooer, yet now that the latter is thus changed he is led in course of time, by the instinct of his years, and the law of destiny, to admit him to familiarity. For surely it was never destined for the bad to be friends of the bad, or the good ought but friendly to the good. But when the advances have been accepted and speech and intercourse allowed, the affection of the lover being brought into near connection with the loved one, strikes him with wonder, as it compels him to feel that the friendship shown him by all the rest of his friends and relations put together, is as nothing beside the love of his god-inspired friend. And if he continues long thus to indulge him, and allows him the closest contact both in gymnastic schools and other places of meeting, then it is that the stream of that effluence, to which Zeus when enamored of Ganymedes gave the name of desire, pours upon the lover in a plenteous flood, and partly sinks within him, partly flows off him when he is full; and just as a wind or a noise rebounds from smooth and hard substances and is carried back again to the place from which it came; so the tide of beauty passes back into the beautiful boy through his eyes, the natural channel into his soul; and when it is come there and has fledged it anew, it waters the outlets of the feathers, and forcing them to shoot up afresh fills the soul of the loved one as well as that of his lover with love. He is in love therefore, but with whom he cannot say; nay, what it is that is come over him he knows not, neither can he tell, but like one who has caught a disease in the eye from the diseased gaze of another, he can assign no reason for the affection, but sees himself in his lover, as in a glass, without knowing who it is that he sees. And when they are together, he enjoys the same respite that his lover does from his anguish; but when they are parted, he yearns for him as he himself is yearned for, since he holds in his bosom love's reflected image, love returned. He calls it, however, and believes it to be not love but friendship, albeit, he feels the same desire as the other does, though in a feebler degree, for the sight, the touch, the kiss, the embrace. And consequently, as might be expected, his conduct thenceforward is as follows. When they are lying side by side, the lover's unbridled horse has much to say to its driver, and claims as the recompense of many labors a short enjoyment; but the vicious horse of the other has nothing to say, but burning and restless clasps the lover and kisses him as he would kiss a dear friend, and when they are folded in each other's embrace, is just of such a temper as not for his part to refuse indulging the lover

in any pleasure he might request to enjoy; but his yoke-fellow, on the other hand, joins the driver in struggling against him with chastity and reason. Should it appear then that the better part of their nature has led both the lover and loved into a life of order and philosophy, and established its own ascendancy, in bliss and harmony they live out their existence here, being masters of themselves and decorous before the world, having enslaved that portion of the soul wherein vice is contained, and liberated that where virtue dwells; and at last when they come to die, being winged and lightened, they have in one of their three truly Olympic combats achieved the prize, than which no greater good can either human prudence or godly madness bestow on man. But if they have given in to a coarser habit of life, and one unfriendly to wisdom, though not to honor, it may well happen that in a moment of drunkenness or like abandonment, those two unruly beasts will surprise the souls off their guard, and bringing them together into one place will choose and consummate that practice which the world deems happy, and once consummated will for the future indulge in it, though sparingly, as doing what is not approved by all their mind. Dear, therefore, to each other, though not so dear as the former two, do these continue both while their love is burning and when it is extinct; for they conceive themselves to have given and received the strongest pledges, which it were impious at any time to violate by becoming alienated. And in the end, without their wings it is true, but not without having started feathers, they go forth from the body, so that they carry off no paltry prize for their impassioned madness; for there is a law that the paths of darkness beneath the earth shall never again be trodden by those who have so much as set their foot on the heavenward road, but that walking hand in hand they shall live a bright and blessed life, and when they recover their wings, recover them together for their love's sake.

So great and so godly, my beautiful boy, are the blessings which the affection of a lover will bestow. But the commerce of one who does not love, being alloyed with mortal prudence, and dispensing only mortal and niggardly gifts, will breed in the soul of the loved one a sordidness which the vulgar laud as virtue, and doom it for nine thousand years to be tossed about the earth and under the earth without reason.

Here, to thee, beloved Eros, fair and good as I can make it, I offer and duly pay a recantation, composed perforce for sake of Phædrus, both in phrase and other points, in a poetic strain. But oh vouchsafe me pardon for my former speech and indulgence for this, and of thy tender mercy neither take from me the art of love, which thou hast given me, nor cripple it in thy wrath, but grant that still more than ever I may find favor in the eyes of the fair. And, if in our former speech, Phædrus and I said aught offensive to thee, set it

to the account of Lysias as the father of the speech, and make him to cease from speeches of this sort, and turn him to philosophy, even as his brother Polemarchus is turned, in order that his lover also here before thee may no longer halt, as now, between two opinions, but heart and soul devote his life to love with philosophic talk.

Phæd. I join with you, Socrates, in praying that, if this lot be better for us, so it may befall us. With regard to the speech, however, it has been long exciting my admiration, so much more beautiful have you made it than your former one; so much more indeed that I am afraid I shall find Lysias making but a poor figure, if indeed he be willing to match it with another of his own. Which I have my doubts about. For it was only the other day that one of our public men in an attack he was making upon him, reproached him on this very score, and throughout his attack kept calling him a speech-writer. So that perhaps he may be led by a care for his own reputation to desist from the practice.

Socrates. Your notion is an absurd one, my young gentleman, and you are greatly mistaken in your favorite, if you imagine him to be a person so readily scared. Perhaps you too believe that his assailant meant what he said.

Phæd. He certainly seemed to do so, Socrates; and besides, you must know as well as I do, that men of the greatest influence and consideration in a state are ashamed of writing speeches, and leaving behind them compositions of their own, for fear of obtaining with posterity the reputation and name of sophists.

Socrates. It has escaped you, Phædrus, that the phrase "A charming bend," is derived from that long and wearisome bend in the Nile; and so it escapes you that under this affected dislike, our most self-satisfied statesmen are especially fond of composing speeches, and leaving behind them writings; so much so indeed, that whenever they write a speech, they conceive such an affection for its supporters, that they write down in an additional clause at its head the names of those who on each occasion accord it their approval.

Phæd. How do you mean? I don't understand you.

Socrates. Don't you understand that at the beginning of a statesman's writing the name of its supporter is written first?

Phæd. How so?

Socrates. "Approved." Thus, if I am not mistaken, runs the writing: "Approved by the council, or people, or both." And the proposer, our speech-writer to wit, naming his worthy self with all pomp and panegyric, proceeds to make a speech, and to show off his wisdom to his supporters, not unfrequently by the composition of a very long writing. Or, do you conceive such a production as this to be something different from a written speech?

Phæd. No, I certainly don't.

Socrates. Well, if the speech stands, our poet goes home from his theater rejoicing; but if it be erased, and he debarred from speech-writing, and the dignity of authorship, he goes into mourning, himself and his friends.

Phæd. So they do.

Socrates. Obviously not as disdaining the practice, but as viewing it with admiration.

Phæd. Precisely.

Socrates. Again, whenever an orator or a monarch has been found equal to the task of assuming the authority of a Lycurgus, or a Solon, or a Darius, and becoming a speech-writer for immortality in a state, does not both he himself, during his life-time, look upon himself in the light of a god, and do not after ages conceive the same opinion of him, from a survey of his written works?

Phæd. To be sure they do.

Socrates. Do you believe then that a person of this sort, however strong his antipathy to Lysias, would attack him simply on the score of being a writer?

Phæd. It is not at any rate to be expected that he would from what you say; for in doing so he would to all appearance be attacking his own particular fancy.

Socrates. It must then, I think, be universally acknowledged, that there is no disgrace in the mere fact of writing speeches.

Phæd. How can there be?

Socrates. But the disgrace, I imagine, commences when they are composed not well, but awkwardly and ill.

Phæd. Obviously.

Socrates. What then is the character of good and bad writing? Ought we, think you, Phædrus, to take on this matter the evidence of Lysias, and of every one else who has either written or means to write a work, political or otherwise either in metre as a poet, or without metre as a prose-writer?

Phæd. Do you ask if we ought? Why what other object can a man be said to live for, than the enjoyment of such pleasures as these? Surely not for those which must be preceded by pain, before they can be so much as enjoyed, which is the case you know with most of our bodily pleasures, so that they have been justly denominated servile.

Socrates. Well, we have time it seems to spare; and moreover I cannot help fancying that the cicadas, while chirping and talking together over our heads, as is their wont in the heat of the day, have their eyes upon you and me. Should they see us then like common men, falling asleep instead of conversing in the middle of the day, and abandoning ourselves in laziness of soul to their lulling music, they would regard us with merited scorn, and fancy themselves look-

ing upon some poor slaves, who had sought the refuge of their retreat, to take like sheep a mid-day nap by the waters of their well. But if they see us proceeding with our conversation, and sailing past them unenchanted by their siren strains, they may perhaps in their admiration confer on us that boon, which they have from the gods to bestow upon me.

Phæd. What boon is that? I do not remember to have heard of it.

Socrates. A lover of the Muses is the last person who should be ignorant of such matters as this. The story goes, that once upon a time these cicalas were men, of a race that lived before the birth of the Muses. But when the Muses were born, and song appeared, it came to pass that some of that race were so transported with pleasure, that as they sang they forgot to eat and drink, till death came upon them unawares. From them it is that the race of the cicalas are sprung, having received the boon from the Muses, that they should need no nourishment after they were come into the world, but spend their time in singing, without food or drink, from the moment of their birth to the day of their death, when they are to repair to the Muses, and tell each of them of their worshippers here below. Terpsichore they tell of those who have honored her in the dance, and thus make them dearer to her than before: Erato they tell of her votaries in love, and so to each of the other sisters they make their report according to the character of her proper worship. But to Calliope the eldest, and Urania the second of the nine, they bear tidings of those who pass their lives in philosophic study and observance of their peculiar music, these we know being the Muses who, having heaven for their special sphere, and words both divine and human, pour forth the gladdest strains. You see therefore, Phædrus, there are many reasons why we should talk and not slumber in the middle of the day.

Phæd. Indeed there are.

Socrates. Let us then, resuming the subject which we proposed to ourselves for consideration, examine in what consists a good or a bad discourse, whether spoken or written.

Phæd. Certainly.

Socrates. Is it not an essential condition of a good and fine speech being made, that the mind of the speaker be acquainted with the truth of the matter he is going to discuss?

Phæd. Why, I have heard men say on this subject, Socrates, that there is no need at all for the intended orator to learn what is really just, but only what is likely to be considered just by the multitude who are to sit as judges; nor, again, what is really good and honorable, but only what will appear so; for by such appearances, they add, is persuasion effected, and not by truth.

Socrates. Sure we must not cast away a saying, Phædrus, which wise men have uttered, but rather examine whether there be anything in it

or not. And so we must not refuse a hearing to your present remark.

Phæd. Certainly not.

Socrates. Let us consider it then in the following point of view. Suppose I were to set about persuading you to buy a horse for the purposes of war, but neither of us knew what a horse was; only this much I did happen to know, that my friend Phædrus believed a horse to be that domestic animal which has the longest ears.

Phæd. Why, it would be absurd, Socrates.

Socrates. Wait a moment. What if I were to proceed in a tone of serious persuasion, and compose a panegyric on the ass, all the while calling him a horse, and saying that he was a creature of infinite value, not only for domestic purposes, but also on military service, as he was both convenient to fight from, and capable of bringing up baggage and of being made useful in a thousand other ways?

Phæd. Well, there can be no doubt of its being utterly absurd now, at any rate.

Socrates. Is it not better though to be absurd, than a dangerous and malevolent friend?

Phæd. Doubtless it is.

Socrates. Whenever then an orator, who is ignorant of good and evil, finds a people in a state of similar ignorance, and takes upon himself to persuade them by passing an eulogium, not upon a poor ass as though it were a horse, but upon evil as though it were good; and when, by having studied and learned the popular opinions, he has succeeded in persuading them to do that which is evil instead of that which is good, what kind of fruit do you imagine his oratory will hereafter reap as the harvest of the seed she has sown?

Phæd. Not very good one, certainly.

Socrates. Is it not possible, though, my good Phædrus, that we have been somewhat too rough in our attack on rhetoric? may she not turn upon us and say, What's all this trifling, ye wondrous wise? I force no man to learn speaking without a knowledge of the truth; on the contrary, if my advice be worth anything, he will acquire the truth before he comes to me. But what I do insist on is this, that without my aid he will not be a whit the better able, for all his knowledge of truth, to persuade according to art.

Phæd. And do you not admit the justice of her plea?

Socrates. I do, provided only the arguments which are coming up to attack her testify to her being an art. For methinks I hear the rustle of certain arguments approaching, and protesting that she is an impostor, and no art at all, but an inartistic knack. But of speaking, says the Spartan, there neither is, nor ever shall be, genuine art without the grasp of truth.

Phæd. We must have your arguments Socrates; bring them here into court, and examine what it is they say, and how they say it.

Socrates. Hither then, fine creatures, and persuade Phædrus, father of a fair progeny like you, that if he be not a competent philosopher, neither at any time will he be a competent speaker on any subject at all. And let Phædrus reply.

Phæd. Put your questions.

Socrates. May not rhetoric in general be considered as a method of winning men's souls by means of words, not only in courts of law, but also in private conversation indifferently on matters great and small; and is it not its correct use held in equal honor whether the subject to which it is applied be trivial or important? Or what have you heard say on the matter?

Phæd. Why nothing at all of this kind, I can assure you. No, the courts of law are the especial sphere of rhetorical art, and it is also employed in addressing deliberative assemblies; but I never heard of its extending further.

Socrates. What, have you only heard of the arts of speaking composed by Nestor and Ulysses, to while away their leisure before Troy? and have you never heard of those by Palamedes?

Phæd. No, nor of Nestor's either, unless you are making a Nestor of Gorgias, and a Ulysses of Thrasymachus or Theodorus.

Socrates. Possibly I am. However, to leave these gentlemen for the present, answer me this. In a court of justice, what is it that the contending parties do? Contradict each other, do they not?

Phæd. Precisely.

Socrates. On points of right and wrong?

Phæd. Yes.

Socrates. And if a man does this by rule of art, he will make the same thing appear to the same people to be at one time right, and at another, if he pleases, wrong.

Phæd. Of course.

Socrates. And so in a popular harangue he will make the public believe the same line of conduct to be at one time for their advantage, and at another time just the reverse.

Phæd. Certainly he will.

Socrates. But do we not also hear of the Eleatic Palamedes speaking by aid of art in such a manner that his hearers believed the same things to be at once like and unlike, one and many, at rest and in motion?

Phæd. Undoubtedly we do.

Socrates. It appears, then, that the art of debate is not confined either to courts of law or popular assemblies, but that to everything that is said we are able to apply this single art, if art it is, by which we shall be enabled to make all things appear similar that are capable of so appearing, and to drag to the light all such attempts in others, however dexterously concealed.

Phæd. I don't quite understand what you mean by this.

Socrates. My meaning will, I think, be apparent, if we conduct our inquiry thus. Is deception more generally practiced in things which differ much or little?

Phæd. In those which differ little.

Socrates. And you will get round, I conceive, from one side to the other, with less chance of detection, by taking short steps than long ones.

Phæd. Unquestionably.

Socrates. If one man, then, would fain deceive another, without being deceived himself, he ought to be able to discriminate accurately the resemblances and differences of things.

Phæd. Nay, he *must* be able.

Socrates. But if he be ignorant of the true nature of a particular thing, will he be in a condition to distinguish between a greater and less resemblance to it in other things?

Phæd. Impossible.

Socrates. Whenever, therefore, people are deceived, and form opinions wide of the truth, it is clear that the error has slid into their minds through the medium of certain resemblances to that truth.

Phæd. Such no doubt is generally the case.

Socrates. Is it possible, then, for a man ever to possess the art of bringing over the mind of another from truth to falsehood, by leading it from link to link in the chain of resemblances, or to escape such delusion himself, without having first arrived at an understanding of the true nature of each particular thing?

Phæd. No, never.

Socrates. An art of speaking then, composed by one, who, without a knowledge of the truth, has entrapped men's opinions, will present, I conceive, but a sorry and inartistic appearance.

Phæd. I apprehend so.

Socrates. Now, Phædrus, what say you to our taking the speech of Lysias, which you have got in your hand, together with those of mine which followed, and looking for instances in them of what we maintain to be in accordance with, or in violation of, art?

Phæd. I should like it of all things; since there is a sort of baldness in our present way of treating the subject, arising from a want of proper examples.

Socrates. True, and by some lucky chance, as I take it, both the speeches were made to afford an example of the manner in which an author, who is himself acquainted with the truth, may for mere amusement lead his hearers away from it in discourse. And for my part, Phædrus, I set this to the account of the deities of the spot; or it may be that the ministers of the Muses, our songsters overhead, have

breathed into us this happy gift. For sure I am that I at least am innocent of any art of speaking.

Phæd. Be it as you will—only make your meaning clear.

Socrates. Well, then, read me out the beginning of Lysias' speech.

Phæd. With the state of my affairs you are acquainted, and how I expect advantage to us both from this arrangement you have heard. Now I claim not to be disappointed in my suit on the ground of my not happening to be your lover. For lovers repent.

Socrates. Stop—we are to notice, are we not, any error or violation of art that our author commits?

Phæd. We are.

Socrates. Well, then, is it not obvious to all the world, that on certain points of this kind we are all agreed, on others all at variance?

Phæd. I think I know what you mean; but explain yourself more clearly.

Socrates. When a man uses the words iron or silver, do we not all understand by them the same thing?

Phæd. To be sure we do.

Socrates. But what happens when he talks of justice or virtue? Do we not all start off at once in different directions, and quarrel both with one another and ourselves?

Phæd. Too true.

Socrates. On some things, then, you allow we are agreed, in others not?

Phæd. Just so.

Socrates. Now in which of these two classes of things is deception more easily practised; and in which has rhetoric greater power?

Phæd. Clearly in that in which we are liable to go wrong.

Socrates. Before handling, then, an art of rhetoric, a man ought in the first instance to have methodically distinguished between two classes, and discovered some characteristic mark of each, of that in which men in general are of necessity in error, and of that where no such necessity exists.

Phæd. A fine generalization certainly, Socrates, would he have devised who had seized on this distinction.

Socrates. And secondly, I imagine, when he comes to any particular case, he must not be at fault, but perceive with rapidity in which of the two classes the subject of his intended remarks is contained.

Phæd. Exactly.

Socrates. Now what do you say to Love? Are we to rank him in the debateable, or certain class?

Phæd. In the debateable, without a doubt. For how else, think you, could I have allowed you to say all that you have just now said about him, making him out at one time to be a curse both to the lover and his favorite; and then again their chiefest blessing?

Socrates. Admirably said: but tell me this too—for I, you must know, was in such an ecstatic state, that I do not quite remember—did I give a definition of Love at the beginning of my speech?

Phæd. Aye, that you did, and a wonderfully thorough one too.

Socrates. Alas for Lysias, son of Cephalus! How far less skilled do you make him in the art of speech-writing than the nymphs of our river and Pan the son of Hermes; or am I altogether wrong, and did Lysias also, at the commencement of his love-speech, compel us to form some one definite conception of love—the conception that he himself preferred—and then proceed, in strict accordance with this conception, to arrange all the subsequent parts of his discourse till he brought it to a fitting conclusion? Just let us read the opening sentence again.

Phæd. I will if you wish it, though what you are looking for is not there.

Socrates. Let us hear it, that we may take his own evidence on the point.

Phæd. "With the state of my affairs you are both acquainted, and how I expect advantage to us both from this arrangement, you have heard. Now I claim not to be disappointed in my suit on the ground of my not belonging to the number of your lovers; for they, indeed, repent of the benefits they have conferred as soon as they are released from their passion."

Socrates. Yes, we seem to be far indeed from discovering here what we are looking for, when we find our author not even starting from the beginning, but from the end of his subject, and essaying to get through his discourse like a swimmer on his back—the wrong way foremost; for you see he commences with what the lover might be supposed to say to his favorite at the end, and not before the end, of his address. Or do you see nothing in my objection, Phædrus, noble friend?

Phæd. Yes, I must confess, Socrates, that what he is talking about is a natural conclusion of the subject.

Socrates. And what do you say to the rest? Do not the several parts of his discourse appear to have been thrown together at random? or do you see some necessity for the second sentence occupying the second place, or any other sentence appearing in the position he has assigned it? For my part, I must confess that he seems to me, in my ignorance, to have put down on paper, with a gentlemanly independence, whatever came first into his head; but you, perhaps, are aware of some law of composition which guided his sentences into that particular order.

Phæd. You are too good to suppose me capable of seeing through the design of a Lysias with so critical an eye.

Socrates. But this I think you will allow, that every speech ought

to be put together like a living creature, with a body of its own, lacking neither head nor foot, but having both a middle and extremities in perfect keeping with one another and the whole.

Phæd. Undoubtedly.

Socrates. Examine, then, whether your friend's speech be composed on this principle or not, and you will find it just like the epigram which people say is inscribed on the tomb of Midas, the Phrygian.

Phæd. What is the epigram, and what is there peculiar about it?

Socrates. It runs thus:

I am a maiden of brass, and I lie upon Midas's tomb:
Ever while water shall flow, and the trees of the forest shall bloom
Here will I stay on a grave that is watered with many a tear,
Telling to all who pass by me that Midas is sepulchred here.

Now, that it is utterly immaterial whether any line of this epigram be put first or last, you must, I should think, have observed.

Phæd. You make very merry with our speech, Socrates.

Socrates. Well, Phædrus, to spare your feelings, suppose we pass it by; not but that I conceive it to contain a crowd of examples, which a man might study with advantage to himself, provided only he does not at all attempt to imitate them; and let us proceed to the other two speeches, for there was something in them, I imagine, well worthy the attention to those who wish to consider the subject of speaking.

Phæd. What sort of thing do you mean?

Socrates. If I remember right, they were opposed to each other; the one supporting the claims of the impassioned; and the other, those of the unimpassioned suitor.

Phæd. And right manfully they did their work.

Socrates. I thought you were going to say, as the truth would warrant, right madly. However, this is the very point I was in quest of. We said that love was a madness, did we not?

Phæd. We did.

Socrates. And that madness was of two kinds, the one produced by human disease, the other by an inspired departure from established usages.

Phæd. Exactly.

Socrates. And the inspired we divided into four parts, and distributing them among four heavenly powers, we set down the madness of prophecy to the inspiration of Apollo; of mysteries, to the inspiration of love, we said was the best of all the four; and expressing of Dionysus; to the Muses again we ascribed the madness of poesy; and the fourth, to Aphrodite and Eros. And this last, the affection of love by a strange kind of similitude, wherein we kept, I doubt not, some true principle in our sight, though haply we

swerved into error on our path, we compounded a discourse not altogether without plausibility, and sang a mythical hymn in seemly and pious adoration of my lord and thine, Phædrus—of Eros, the patron of beautiful boys.

Phæd. And one, I can assure you, which it afforded me no slight pleasure to hear.

Socrates. Let us now, by an examination of the speech itself, discover how it was that it found means of passing from censure to praise.

Phæd. Well. And how was it?

Socrates. You must know that I consider the speech itself, in its general character, to be nothing more than a sportive effusion; but throughout all that was thus casually uttered, there are two forms of method apparent which would well repay our attention, if we could but obtain a systematic view of their respective efficiency.

Phæd. What are they, pray?

Socrates. The first consists in comprehending at a glance, whenever a subject is proposed, all the widely scattered particulars connected with it, and bringing them together under one general idea, in order that, by a precise definition, we may make every one understand what it is that at the time we are intending to discuss. And this plan we just now, as you remember, adopted with regard to love: we defined its nature; and whatever be the merit of the performance, certain it is that to that definition my speech owes its clearness and consistency.

Phæd. And what is your other method, Socrates?

Socrates. That, on the other hand, enables us to separate a general idea into its subordinate elements, by dividing it at the joints, as nature directs, and not attempting to break any limb in half, after the fashion of a bungling carver. And this plan was followed in my two speeches with regard to mental derangement. Just as from one body there proceeds two sets of members, called by the same name, but distinguished as right and left, so when my speeches had formed the general conception of mental derangement, as constituting by nature one class within us, the speech which had to divide the left-hand portion desisted not from dividing it into smaller, and again smaller parts, till it found among them a kind of left-handed love, which it railed at with well-deserved severity; while the other led us to the right-hand side of madness, where it discovered a love bearing indeed the same name as the former, but of an opposite and a godly sort, which it held up to be gazed at and lauded as the author of our greatest blessings.

Phæd. Perfectly true.

Socrates. Now not only do I pursue myself, with all a lover's assiduity, these methods of decomposing and combining, but if ever I find anyone else whom I judge capable of apprehending the one and

the many as they are in nature, that man "I follow behind, as though in the track of a god." And to all who are possessed of this power I have been in the habit of giving, whether rightly or wrongly, heaven knows, the name of dialecticians. But tell me, what is the proper name for the disciples of your school and Lysias's? is yours that identical art of words by the use of which Thrasyarchus and his compeers have not only become clever speakers themselves, but make such of all their pupils, who are willing to bring them presents, as though they were kings?

Phæd. And men of kingly mould they are, though certainly not acquainted with that about which you are now inquiring. However, you appear to me to be quite right in calling this kind of method dialectical; but the rhetorical, I take it, still eludes our grasp.

Socrates. Indeed! a fine thing truly that must be which, not comprised in this, is yet apprehended by art. On no account must it be slighted by you and me—come now, let us consider what it is that is left to rhetoric.

Phæd. Oh, you'll find plenty of it, I doubt not, Socrates, if you'll only look in the books written on the art of speech-making.

Socrates. True, and I am obliged to you for reminding me. We must have, in the first place, I think, an exordium delivered at the opening of the speech. This is what you mean—is it not? the refinements of the art?

Phæd. Yes.

Socrates. And next we must have narration, they say, and evidence to back it, and thirdly proofs, and fourthly probabilities; and there's confirmation, if I remember right, and after-confirmation to boot, according to that prime tricker-out of speeches who comes from Byzantium.

Phæd. Worthy Theodorus, eh?

Socrates. Exactly. He gives us rules for refutation and after-refutation, both in charge and defense. But the Parian wonder, Evenus, we must not leave in the background, who was the first to discover sub-intimation and bye-panegyric; nay, they tell me he repeats his bye-censures in verse, to aid the memory. So clever is he. Can we pass over in silence either Tisias and Gorgias, who were enabled to see that the probable ought to be more highly prized than the true; who make small things appear great, and great things small, by force of words; who talk of what is new as though it were old, and of what is old as though it were new; and who have invented for every subject a terse brevity and illimitable prolixity? Once though, when I told Prodicus of this, he burst out a-laughing, and said that none but himself had discovered what kind of speeches were required by art. We must have them, says he, neither long nor short, but of moderate length.

Phæd. Cleverly said, Prodicus.

Socrates. But we must not forget Hippias; for I fancy our friend from Elis would be on the same side with him of Ceos.

Phæd. Doubtless.

Socrates. But where shall we find words for all Polus's museum of ornaments—his jingle-making, maxim-making, image-making, and all the pretty expressions which he borrowed from his master Licymnius, to create a harmonious diction?

Phæd. Was not this though, Socrates, something in the style of Protagoras?

Socrates. A correctness of diction, young sir, was what he taught, and a great many other fine things too. But in the art of dragging in piteous whinings on poverty and age, there never was, I believe, such a master as the hero of Chalcedon. He was a terrible man, too, for rousing the passions of a crowd, and lulling them again when roused, by the magic of his song, as he used to say; and at raising or rebutting a calumny on any ground whatsoever, he was eminently expert. To come, however, to the conclusion of the speech, that is, I imagine, a point on which all men are agreed, though some call it recapitulation, and others by some different title.

Phæd. You mean, the summarily reminding the hearers at the end of the speech of all that has been said in the course of it?

Socrates. Yes; and now have you anything else to tell me about the art of speaking?

Phæd. Only a few trifling matters not worth mentioning.

Socrates. Well, if they are trifling, let us pass them by, and rather hold up these we have got to the light, that we may discern the character and sphere of their efficiency in art.

Phæd. There is no doubt of its being a very powerful one, Socrates; in popular assemblies, at any rate.

Socrates. None, I am aware; but look at them, my good sir, and see whether you do not observe, as I do, some flaw in their texture.

Phæd. Point it out, will you?

Socrates. Well, answer me this. Suppose a man were to call upon your friend Eryximachus, or his father Acumenus, and say, I know how to make such applications to the body as will create either heat or cold, as I please; and if I think proper, I can produce vomitings and purgings, and a great variety of similar effects. And, on the strength of this knowledge, I flatter myself that I am a physician, and able to make a physician of any one to whom I may communicate the knowledge of these matters. What do you think would be their answer on hearing this?

Phæd. Why, they would, of course, ask him whether he also knew to what objects, at what times, and to what extent, these modes of treatment ought severally to be applied.

Socrates. And if he were to answer, Oh, I know nothing of the kind; but I expect that my pupil will be able to act in all these matters for himself, as soon as he has learned the secrets I mentioned?

Phæd. Why then they would doubtless say, The man is mad; he has been hearing some book read, or he has fallen in with some nostrum or other, and fancies himself in consequence a made physician, while in reality he knows nothing at all about the art.

Socrates. And what if a man were to go up to Sophocles and Euripides, and tell them that he knew how to make a very long harangue on a small matter, a very short harangue on a great matter; that he could write at will in a pathetic or in a bold and menacing tone; that he possessed a variety of similar accomplishments, and that by giving lessons in such he conceived himself to be imparting the power of writing tragedy?

Phæd. Well, they too, I imagine, *Socrates*, would burst into a laugh at the notion of tragedy being made up to these elements, without regard being paid to their consistency with one another and the whole in the combination.

Socrates. —True, but they would not, I conceive, rail at him coarsely, but would rather adopt the tone a musician would use on meeting with a man who esteemed himself a harmonist, because, as he said, he happened to know how to draw from a chord the highest and lowest possible notes. For the musician, I imagine, would not fiercely say to such a person, You wretched fellow, you are stark mad: but, with the gentleness that music inspires, would reply, It is doubtless necessary, my excellent friend, for these matters to be understood by the intended harmonist, but there is nothing in the world to hinder a person who knows all that you know from being altogether ignorant of harmony: for the acquirements which you possess are the necessary preliminaries to harmony, and not harmony itself.

Phæd. And a very proper answer, too.

Socrates. And in like manner, Sophocles might reply to the tragic pretender, that he knew the preliminaries to tragedy, but not tragedy itself, and *Acumenus* to the medical pretender, that he knew the preliminaries to medicine, but not medicine itself.

Phæd. Most assuredly they might.

Socrates. And lastly, what answer might we expect from the honied tones of our Athenian *Adrastus*, or from the great *Pericles* himself, were they to hear of the splendid devices which we have just now enumerated, of the maxim-making, image-making, and all the other makings, of which we concluded the list by remarking, that they deserved to be scrutinized in a clearer light? Would they follow, do you imagine, our rude example, and be so boorish as to give vent to ill-mannered expressions against those who have written on, and give lessons in these artifices, as though they constituted the art of

rhetoric: or would they, as being wiser than we, turn upon us reprovingly, and say, Phædrus and Socrates, you do not well to be angry, but should rather make all allowance, if people ignorant of dialectics have been found unable to define what rhetoric is, and, as the natural result of this ignorance, have conceived themselves inventors of an art of rhetoric because they happen to possess the acquirements which must of necessity precede the art; and if, again, they believe that by teaching these acquirements to others they have imparted to them rhetoric in perfection, while they say nothing about the power of using each of them persuasively, or of combining them into one general whole, but leave it, as a trifling matter, to the pupils themselves, to furnish, out of their own unaided resources, in the speeches they may have to compose?

Phæd. Well, certainly, Socrates, I am afraid that such is very much the character of the art which these people teach both in lecture and writing; and I must confess I think you have spoken the truth. But do now tell me by what means, and from what source, we may acquire the real art of rhetorical persuasion.

Socrates. The power, Phædrus, of becoming a consummate workman therein, is probably, or I should rather say, is of necessity, subject to a universal law. If you are endowed by nature with a genius for speaking, you will be a distinguished speaker, if you add thereto science and practice; but in whichever of these three requisites you are wanting, you will by so much fall short of perfection. However, for all of it that is art, the true method will not, I think, be found on the road whereon Tisias and Thrasymachus are traveling.

Phæd. On what road then?

Socrates. Pericles would seem, my good friend, not without reason, to have become the most perfect orator that ever lived.

Phæd. How so?

Socrates. All the higher arts require, over and above their immediate discipline, a subtle and speculative acquaintance with physical science; it being, I imagine, by some such door as this that there enters that elevation of thought and universal mastery over the subject in hand. Now Pericles added these advantages to that of great natural genius. For he fell into the hands, if I mistake not, of Anaxagoras, a teacher of such studies, and being by him stored with abstruse speculation, and led to penetrate into the nature of the intelligent and unintelligent principle—subjects which occupied, you are aware, the main place in his master's discourse—he draughted from those researches into the art of speaking the investigations suitable for it.

Phæd. How do you mean?

Socrates. The case, I imagine, is the same with the art of rhetoric as it is with that of medicine.

Phæd. In what way?

Socrates. In both it is necessary to investigate nature; the nature of the body in the one, and of the soul in the other, if you intend to follow a scientific principle, and not a mere empirical routine, in the application of such medicine and diet to the former as will produce in it health and strength, and of such words and rightful culture to the latter as will impart to it the desired persuasion and virtue.

Phæd. This seems reasonable at any rate, Socrates.

Socrates. Now, do you conceive it possible to comprehend satisfactorily the nature of the soul without comprehending the nature of the universe?

Phæd. Why, if credit is to be given to Hippocrates, of the line of Æsculapius, the nature of the body even cannot be comprehended without this investigation.

Socrates. He says well, Phædrus. However, we must not be content with the evidence of Hippocrates, but, interrogating the argument itself, observe if it be consistent.

Phæd. True.

Socrates. Observe, then, with regard to nature what is maintained by Hippocrates and the truth. Is it not thus that they bid us examine into a thing's nature? In the first place, we are to inquire whether that is simple or manifold in which we wish to be scientifically proficient ourselves, and able to render others such also: secondly, if it be simple, we are to examine what power it possesses by nature of acting, and of acting upon what, or what susceptibility of being acted upon, and what it is that acts upon it; if it comprise a number of kinds, we are to enumerate these kinds, and observe with regard to each of them, as in the simple case, its properties, whether active or passive.

Phæd. Yes, this seems to be the way, Socrates.

Socrates. At any rate, the method which neglected these investigations would be no better than a blind man's walk. But surely we must never compare the scientific follower of any pursuit to a blind or a deaf man. No; it is evident that whosoever teaches speaking on scientific principles, will accurately explain the essential nature of that to which his pupil will have to address his speeches. And this, if I mistake not, will be the soul.

Phæd. Indisputably.

Socrates. Against this then all his battle is directed; for in this it is that he endeavors to effect persuasion. Is it not so?

Phæd. Yes.

Socrates. It is obvious, therefore, that Thrasymachus and every one else who seriously communicates an art of rhetoric, will, in the first place, with all accuracy notice and make apparent whether the soul be single and uniform by nature, or, like the body, of many different kinds—this being the process which we maintain to be revealing nature.

Phæd. Precisely.

Socrates. Secondly, he will explain in what part it is active, and upon what it acts; in what part passive, and by what it is acted upon.

Phæd. To be sure he will.

Socrates. And thirdly, when he has ranged in order the different kinds of speech and different kinds of soul, and their different conditions, he will enumerate all causes that act, and suiting kind by kind, will show what sort of soul is of necessity persuaded, or not persuaded, by what sort of speech, and for what reason, in either case.

Phæd. At any rate, his work would to all appearance be best done by this method.

Socrates. Never, I can assure you, my friend, will aught spoken or explained on a different method be spoken or explained on a scientific method, either in this case or any other. But our modern authors, whom you wot of, of arts of rhetoric, are crafty dissemblers, and manage to keep out of view their exquisite insight into the nature of the soul. Till, then, they both speak and write in this manner, let us not accord to them that they speak and write scientifically.

Phæd. What manner do you mean by *this*?

Socrates. To dictate the exact forms of expression were no easy task; but the general course that a speaker ought to pursue, if he means to perform his work as scientifically as possible, I am prepared to explain.

Phæd. Do so.

Socrates. It being admitted that the efficacy of speech is to win men's souls, it follows of necessity that the intended speaker must be acquainted with all kinds of soul that exist. Now of these kinds there are a certain number, each being of a certain sort; whence result different characters in different individuals. And this division being established, there are again a certain number of kinds of speeches, each of a certain character. Persons, therefore, of a certain character are by speeches of a certain character easily persuaded for certain reasons into certain things, while persons of a different character are under the same circumstances hard to be persuaded. These distinctions, then, must be competently understood; but even when understood, our speaker must be able to follow them rapidly with his perceptive faculties, as they fall under his notice in the course and operation of daily life, or as yet he knows no more of his art than the mere speeches he used to hear from his master at school. But when he is in a condition to say what sort of man is likely to be persuaded by what sort of speech, and on meeting with an individual in the world, is able to read his character at a glance, and say to himself, Here is a man, and here the nature, for which I heard those speeches from my master, now actually present before me; him, therefore, I must address with this sort of speech, in this sort of manner, if I mean to persuade

him to this sort of thing—when, I say, he is possessed of all this knowledge, and has learned, moreover, the proper time for speaking, and the proper time for being silent, and has further learned to distinguish between the seasonable and unseasonable use of the style sententious, the style pathetic, the style indignant, and all your other styles of speaking in which he has been instructed, then, I maintain, and not till then, is his art wrought into a beautiful and a perfect work. But if he omit any of these requisites, whether in writing, or speaking, while he professes to be performing his work scientifically, the hearer who refuses to be persuaded achieves a victory over him. But, Phædrus, but, Socrates—we shall doubtless hear from our friend the treatise-writer—is this to be your sole art of speaking, or may we put up with one conducted on somewhat different principles?

Phæd. None other, I take it, Socrates, can possibly be allowed, and yet this of yours appears no slight undertaking.

Socrates. True, Phædrus, it is not slight. And for this reason we ought to turn over all their writings again and again, to see whether there be found anywhere an easier and a briefer road to the art, in order that we may not uselessly travel on a long and rough one when we might go by one both smooth and short. So if you have ever heard of anything available for our purpose, either from Lysias, or any other teacher, make an effort to remember and tell it me.

Phæd. If the effort were sufficient, Socrates, I should be able to do so; as it is, I can remember nothing at the moment.

Socrates. What say you then to my repeating a statement which I have heard from certain gentlemen who handle the subject?

Phæd. I should like it of all things.

Socrates. Well, the saying is, you know, Phædrus, that it's fair to state even the wolf's cause.

Phæd. It is, and do you comply with it.

Socrates. I will. They tell me there is no need in the world to treat the matter so solemnly, or to carry it back to so remote a source, by such long meanderings. For there is not the slightest occasion—this we also mentioned at the beginning of our argument—for people, intending to be competent speakers, to have anything at all to do with the truth, about actions just or good, or about men who are such either by nature or education. For in courts of justice, they say, no one troubles himself in the least degree with the truth of these matters, but only with what is plausible, that is to say, with what is likely; to this, therefore, you must give all your attention if you mean to speak by rule of art. Nay, there are occasions when you must not even state facts as they have actually happened, if the story be improbable, but only such as are likely, whether in accusation or defense. And, in short, in whatever you say, it is the probable that you must chiefly aim at, and pay no regard at all to the true. For the observ-

ance of this, throughout your speech, will supply you with the entire art.

Phæd. Yes, Socrates, this is exactly the language employed by our professed masters in the art of speaking. I remember, that in the early part of our conversation, we did slightly touch upon this sort of principle, and that this is held to be of paramount importance by the gentlemen of the profession.

Socrates. Nay, Phædrus, I'm sure you have read over and over again the great Tisian himself. So let Tisian tell us in person whether he means anything else by the probable, than what accords with the opinion of the many.

Phæd. What else can I? answers Tisias.

Socrates. On the strength then, I suppose, of this sapient and scientific discovery, he proceeds to announce, that if a weak, but courageous man, is brought to trial for having knocked down and robbed of his clothes, or purse, a strong and cowardly one, neither accuser nor accused is to tell the truth to the judges, but the coward is to say that the other had assistance when he knocked him down; while the brave man must first prove the fact of their being alone, and then appealing to their favorite probable, exclaim, Why, how could a man like myself have ever thought of attacking a man like that? But the other, you may be sure, is not to plead his own cowardice, but rather, essay some fresh falsehood, which will, perhaps, supply his adversary with the means of refuting the accusation. And so, whatever be the matter on hand, this, he says, is the style of pleading warranted by art. Is it not so, Phædrus?

Phæd. It is.

Socrates. Recondite truly is the art, and wonderful the skill of its inventor, be he Tisias, or who he may, and whatever be the name he delights to be called by. But, Phædrus, shall we answer him or not?

Phæd. With what?

Socrates. With this. Long before you joined our conversation, Tisias, we chanced to observe, that this vaunted probability of yours only made itself felt in the minds of the many, by virtue of its resemblance to the truth. And we have since proved, that in all cases the various shades of resemblance are best detected by the man who is best acquainted with the truth in question. So that, if you have anything else to say on the art of speaking, we shall be delighted to hear it; if not, we will abide by our previous position, that unless a speaker has reckoned up the different natures of his hearers, and is able both to separate things into their several kinds, and embrace particulars under one general idea, he will never reach that highest point of excellence in the art which is attainable by the power of man. But this knowledge he can never possibly acquire without great labor; labor which the wise man ought to bestow, not with a view to speaking and

acting before the world, but for the sake of making himself able, both by word and deed to please the gods as best he can. For verily, Tisias, so speak wiser men than you or I, it behooves not the reasonable man to study pleasing fellow-bondsmen, save only if he may in passing, but masters good, and of good descent. If, therefore, our circuit be a long one, marvel not; for it is for the sake of high ends that we have to make it, and not for such as you conceive. Still, even yours, as our argument proves, may be best attained, if you choose to derive them from our source.

Phæd. The ends you speak of, Socrates, are very glorious, I know, if a man could but attain to them.

Socrates. But surely, my friend, if the ends be glorious, all that befalls us in seeking them is glorious also?

Phæd. Indeed it is.

Socrates. So far, then, as regards the scientific and unscientific treatment of discourse: let this suffice.

Phæd. And well it may.

Socrates. But the question of propriety and impropriety in writing, and how to make a composition graceful or inelegant, remains to be considered. Does it not?

Phæd. Yes.

Socrates. Are you aware, Phædrus, by what conduct or language, with respect to speaking, a man will please God best?

Phæd. Not at all;—are you?

Socrates. At any rate I can tell you a story of the ancients on the subject. Whether it be true or not, they know themselves; but if haply *we* could find the truth, could we possibly, think you, pay heed any longer to the opinions of men?

Phæd. That would be indeed ridiculous; but pray tell me the story your say you have heard.

Socrates. Well, I have heard that in the neighborhood of Naucratis, in Egypt, there lived one of the ancient gods of that country; the same to whom that holy bird is consecrated which they call, as you know, Ibis, and whose own name was Theuth. He, they proceed, was the first to invent numbers and arithmetic, and geometry and astronomy; draughts moreover, and dice, and, above all, letters. Now the whole of Egypt was at that time under the sway of Thamus, who resided near the capital city of the upper region, which the Greeks call Egyptian Thebes. The god himself they called Ammon. To him, therefore, Theuth repaired; and, displaying his inventions, recommended their general diffusion among the Egyptians. The king asked him the use of each, and received his explanations, as he thought them good or bad, with praise or censure. Now on each of the art Thamus is reported to have said a great deal to Theuth, both in its favor and disfavor. It would take a long story to repeat it all. But when they

came to the letters, Theuth began: "This invention, O king, will make the Egyptians wiser, and better able to remember, it being a medicine which I have discovered both for memory and wisdom." The king replied: "Most ingenious Theuth, one man is capable of giving birth to an art, another of estimating the amount of good or harm it will do to those who are intended to use it. And so now you, as being the father of letters, have ascribed to them, in your fondness, exactly the reverse of their real effects. For this invention of yours will produce forgetfulness in the minds of those who learn it, by causing them to neglect their memory, inasmuch as, from their confidence in writing, they will recollect by the external aid of foreign symbols, and not by the internal use of their own faculties. Your discovery, therefore, is a medicine not for memory, but for recollection,—for recalling to, not for keeping in mind. And you are providing for your disciples a show of wisdom without the reality. For, acquiring by your means much information unaided by instruction, they will appear to possess much knowledge, while, in fact, they will, for the most part, know nothing at all; and, moreover, be disagreeable people to deal with, as having become wise in their own conceit, instead of truly wise."

Phæd. You possess a facility, Socrates, for making up tales of Egypt, or any other strange country you please.

Socrates. We are told, my friend, that the voice of an oak, in the holy ground of Zeus of Dodona, was the first ever gifted with prophecy. The men of those days, not being clever like you moderns, were content, in their simplicity, to listen to an oak or a stone, if only it spake the truth. But to you, it seems, it makes a difference who the speaker is, and from what country he comes; you do not merely consider whether the fact be, or be not, as he states it.

Phæd. Your reproof is just. And I believe the truth, with regard to letters, to be as the Theban pronounces.

Socrates. He, therefore, who leaves behind him, and he again who receives an art in writing, with the idea that anything clear or fixed is to proceed from the writing, must be altogether a foolish-minded person, and, in truth, ignorant of Ammon's prediction, as he must suppose that written words can do something more than recall the things of which they treat to the mind of one who knows them already.

Phæd. Most true.

Socrates. For this, I conceive, Phædrus, is the evil of writing, and herein it closely resembles painting. The creatures of the latter art stand before you as if they were alive, but if you ask them a question, they look very solemn, and say not a word. And so it is with written discourses. You could fancy they speak as though they were possessed of sense, but if you wish to understand something they say, and question them about it, you find them ever repeating but one and the

self-same story. Moreover, every discourse, once written, is tossed about from hand to hand, equally among those who understand it, and those for whom it is in no wise fitted; and it does not know to whom it ought, to to whom it ought not, to speak. And when misunderstood and unjustly attacked, it always needs its father to help it; for, untided, it can neither retaliate, nor defend itself.

Phæd. This again is most true.

Socrates. But, hold! Is there not another kind of discourse,—this one's legitimate brother? Let us see both how it arises, and how far more excellent and efficient than the other it grows.

Phæd. What discourse do you mean, and how does it take its rise?

Socrates. I mean that which is written with insight in the learner's mind, which is at once able to defend itself, and knows before whom to speak, and before whom to be silent.

Phæd. You mean the wise man's discourse, which is possessed both of life and soul, and of which the written one may fairly be called a shadow?

Socrates. Most assuredly I do. But come now, answer me this. If a prudent husbandman had seeds which he cared for, and wished to come to fruit, would he seriously sow them in summer-time, in the gardens of Adonis, and delight to behold them growing up finely in eight days? or, if he did this at all, would he not do it as the mere pastime of a holiday; but, with all the aid of his husbandman's art, sow the seeds, on which he set serious store, in their proper soil, and he content to see them in the eighth month arrived at their maturity?

Phæd. Yes, of course, Socrates; he would do the one seriously, and the other, as you say, by way of amusement.

Socrates. And shall we say that he who has an insight into the just, the beautiful, and the good, shows less wisdom in the treatment of his seeds than the husbandman?

Phæd. God forbid.

Socrates. He will not then seriously set himself to write them in water, sowing them with ink by means of a pen, with the aid of words that are unable to defend themselves by speaking, and unable adequately to teach the truth?

Phæd. Certainly, we may expect he will not.

Socrates. Indeed we may. But in the gardens of letters he will sow his seeds, I imagine, and write, when he does write, for mere amusement, treasuring up aids to the memory both for himself, when he comes to the years of forgetfulness, and for all who are following on the same road. And he will please himself with watching his plants in their tender growth. And while others are indulging in other recreations, refreshing themselves it may be with feast and kindred

pleasure, he, if I mistake not, will in place of such amusements be spending his holiday in the pastime I mention.

Phæd. And a noble pastime it is, Socrates, by the side of but a poor one, when a man who can make discourses his play diverts himself with telling stories about justice and virtue.

Socrates. Yes, my dear Phædrus, it is noble; but far nobler, I imagine, is a man's work on these matters, when finding a congenial soul, he avails himself of the dialectical art to sow and plant therein scientific words, which are competent to defend themselves, and him who planted them, and are not unfruitful, but bear seed in their turn, from which other words springing up in other minds are capable of preserving this precious seed ever undecaying, and making their possessor ever happy, so far as happiness is possible for man.

Phæd. Yes, Socrates, this is indeed far nobler than the other.

Socrates. Now, then, Phædrus, that this point is settled, we are in a condition, you will observe, to decide on our former questions.

Phæd. Which do you mean?

Socrates. Those which led us in our desire to solve them to the point where we are at present arrived; one being to examine the deservedness of the reproach cast on Lysias for writing speeches; the other, to discover, with regard to speeches themselves, what were written according to, and what without, rule of art. Now this distinction appears to me to have been marked with sufficient clearness.

Phæd. And so it did to me; but I should be glad to be reminded of it again.

Socrates. Before a speaker is acquainted with the true nature of each subject on which he speaks or writes, and is become able to give it a general definition, and then again knows how to divide it into kinds till he reaches the indivisible; before he has investigated in like manner the nature of the soul, and finding the kind of discourse suitable for each kind of soul, orders and embellishes his discourse accordingly; offering to complex souls discourses of complex structure rich in every harmony; but simple discourses to simple souls: before, I say, he is able to understand and do all this, he cannot possibly handle discourse with the art of which it admits, whether his object be to instruct or persuade, as the whole of our previous argument has tended to prove.

Phæd. Yes, this is pretty nearly just as I thought it was.

Socrates. But what are we to say with respect to the honor or disgrace of writing and speaking, and the conditions under which they may justly incur or avoid reproach? Have not our late arguments sufficed to show?

Phæd. What?

Socrates. That if Lysias or any one else has ever written, or means to write, either a private book, or a public document in the

shape of a law, with the idea that his writing contains a great certainty and clearness; in this case reproach attaches to the writer, whether people say so or not. For a total blindness with regard to justice and injustice, to virtue and vice, escapes not in sooth the charge of being truly disgraceful, even though it has been lauded by all the world.

Phæd. No; indeed it does not.

Socrates. But whoever believes that in a written discourse, whatever be the subject, there must of necessity be much that is sportive; and that no discourse worthy of serious attention has ever, either in verse or prose, been written or spoken—if spoken in the way that our declamations are recited, by rote, without examination or instruction, merely to persuade—but that the very best of them are nothing else than reminders to knowledge; whoever believes this, and believes on the other hand, that in discourses, and only in discourses taught, and for the sake of instruction spoken and really written in the soul of the hearer, about things just and beautiful and good, there is found what is clear and perfect, and worthy of attention; and that such discourses ought to be accounted his own legitimate offspring; first, the one in his own mind, if it be there by his own discovery; then those which children or brothers of the former have either after or at the same time sprung up worthily in the minds of others: whoever, I say, thinks this of these discourses, and cares for none beside, will go near, Phædrus, to be such a man as you and I would pray we might both become.

Phæd. Yes, Socrates, with all my heart I wish and pray for such a lot.

Socrates. Be we then content to have amused ourselves thus far with the subject of speaking; and go you now, Phædrus, and tell Lysias, that you and I went down together to the spring and favored haunt of the nymphs, where we heard words which bade us tell Lysias and all writers of speeches; Homer, and all makers of poetry, without music or with; Solon, and all framers of political writings under the name of laws; that if they composed their works with a knowledge of the truth, and with ability to defend them if brought to account, and with the power, moreover, of making by the words of their mouth the writings of their pen appear but poor, they ought not to be named from these holiday productions, but from those which formed their earnest work.

Phæd. What are the names then that you accord them?

Socrates. To call them wise, Phædrus, seems to me indeed to be a great matter, and beseeming God alone. Lovers of wisdom (philosophers), or some name of this kind, would both suit them better and be in better taste.

Phæd. And nothing at all out of the way either.

Socrates. But the man, on the other hand, who has nothing more precious to show than what he long tortured his brain to write or compose, with elaborate patching and careful retrenching, that man, I conceive, you must justly denominate either poet, or speech-writer, or writer of laws.

Phæd. Justly indeed.

Socrates. Go then, tell this to your friend.

Phæd. But you, Socrates, what will you do? We must not pass over your friend either.

Socrates. Whom do you mean?

Phæd. Isocrates the fair. What message will you take him, Socrates? What shall we say that he is?

Socrates. Isocrates is still young, Phædrus; what I augur of him, however, I am willing to tell you.

Phæd. What is that, pray?

Socrates. I think better of his genius than to compare it with the speech-writing of Lysias. Moreover, I account him endued with a nobler nature. So that there will be nothing surprising if, as he advances in years, he will in the art of speaking even, to which he is now applying himself, leave all who have hitherto handled it, far as children behind him; and nothing surprising either if he be not content with such achievements, but he led by a godlier impulse to holier and higher things. For nature, my friend, has implanted a love of wisdom in the mind of the man. This then is the message I will take from the gods of the spot to Isocrates as my favorite, and do you take the one I gave you to Lysias, as yours.

Phæd. It shall be done—but let us depart, the rather as the heat of the day is over.

Socrates. Were it not better to offer up a prayer to these gods before we go?

Phæd. Oh yes.

Socrates. Beloved Pan, and all ye other gods who here abide, grant me to be beautiful in the inner man, and all I have of outer things to be at peace with those within. May I count the wise man only rich. And may my store of gold be such as none but the good can bear.

Phædrus, need we anything more? For myself I have prayed enough.

Phæd. For me too pray the same. Friends share and share alike.

Socrates. Let us go.

ARISTOTLE'S ETHICS

(Aristotle one of the greatest thinkers and philosophers in all history was born at Stagira, Macedonia, in the year 384 B.C. While still a youth, Aristotle had the misfortune to lose his parents, but this fact did not impel his eagerness to acquire knowledge and he went to Athens where he joined Plato's school, remaining there twenty years. Upon the death of Plato, Aristotle journeyed to Atarneus, in Mysia, where he married. A few years later in 342 B.C., he became tutor to another famous character in History, Alexander The Great. Seven years later, 335 he returned to Athens where he taught philosophy. Being accused of impiety, he went to Euboea, where a year later, 322 B.C., he died. His writings deal with practically all branches of knowledge known to his time.)

BOOK I

EVERY art, and every science reduced to a teachable form, and in like manner every action and moral choice, aims, it is thought, at some good: for which reason a common and by no means a bad description of the Chief Good is, "that which all things aim at."

Now there plainly is a difference in the Ends proposed: for in some cases they are acts of working, and in other certain works or tangible results beyond and besides the acts of working: and where there are certain Ends beyond and beside the actions, the works are in their nature better than the acts of working. Again, since actions and arts and sciences are many, the Ends likewise come to be many: of the healing art, for instance, health; of the ship-building art, a vessel; of the military art, victory; and of domestic management, wealth; are respectively the Ends.

And whatever of such actions, arts, or sciences range under some one faculty (as under that of horsemanship the art of making bridles, and all that are connected with the manufacture of horse-furniture in general; this itself again, and every action connected with war, under the military art; and in the same way others under others), in all such, the Ends of the master-arts are more choice-worthy than those ranging under them, because it is with a view to the former that the latter are pursued.

(And in this comparison it makes no difference whether the acts of working are themselves the Ends of the actions, or something further beside them, as is the case in the arts and sciences we have been just speaking of.)

Since then of all things which may be done there is some one End

which we desire for its own sake, and with a view to which we desire everything else; and since we do not choose in all instances with a further End in view (for then men would go on without limit, and so the desire would be unsatisfied and fruitless), this plainly must be the Chief Good, *i.e.* the best thing of all.

Surely then, even with reference to actual life and conduct, the knowledge of it must have great weight; and like archers, with a mark in view, we shall be more likely to hit upon what is right: and if so, we ought to try to describe, in outline at least, what it is and of which of the sciences and faculties it is the End.

Now one would naturally suppose it to be the End of that which is most commanding and most inclusive: and to this description, *πολιτικη* plainly answers: for this it is that determines which of the sciences should be in the communities, and which kind individuals are to learn, and what degree of proficiency is to be required. Again; we see also ranging under this the most highly esteemed faculties, such as the art military, and that of domestic management, and Rhetoric. Well then, since this uses all the other practical sciences, and moreover lays down rules as to what men are to do, and from what to abstain, the End of this must include the Ends of the rest, and so must be *The Good* of Man. And grant that this is the same to the individual and to the community, yet surely that of the latter is plainly greater and more perfect to discover and preserve: for to do this even for a single individual were a matter for contentment; but to do it for a whole nation, and for communities generally, were more noble and godlike.

Such then are the objects proposed by our treatise, which is of the nature of *πολιτικη*: and I conceive I shall have spoken on them satisfactorily, if they be made as distinctly clear as the nature of the subject-matter will admit: for exactness must not be looked for in all discussions alike, any more than in all works of handicraft. Now the notions of nobleness and justice with the examination of which *πολιτικη* is concerned, admit of variation and error to such a degree, that they are supposed by some to exist conventionally only, and not in the nature of things: but then, again, the things which are allowed to be goods admit of a similar error, because harm comes to many from them: for before now some have perished through wealth, and others through valor.

We must be content then, in speaking of such things and from such data, to set forth the truth roughly and in outline; in other words, since we are speaking of general matter and from general data, to draw also conclusions merely general. And in the same spirit should each person receive what we say: for the man of education will seek exactness so far in each subject as the nature of the thing admits, it being plainly much the same absurdity to put up with

a mathematician who tries to persuade instead of proving, and to demand strict demonstrative reasoning of a Rhetorician.

Now each man judges well what he knows, and of these things he is a good judge: on each particular matter then he is a good judge who has been instructed in *it*, and in a general way the man of general mental cultivation.

Hence the young man is not a fit student of Moral Philosophy, for he has no experience in the actions of life, while all that is said presupposes and is concerned with these: and in the next place, since he is apt to follow the impulses of his passions, he will hear as though he heard not, and to no profit, the end in view being practice and not mere knowledge.

And I draw no distinction between young in years, and youthful in temper and disposition: the defect to which I allude being no direct result of the time, but of living at the beck and call of passion, and following each object as it rises. For to them that are such the knowledge comes to be unprofitable, as to those of imperfect self-control: but, to those who form their desires and act in accordance with reason, to have knowledge on these points must be very profitable.

Let this much suffice by way of preface on these three points, the student, the spirit in which our observations should be received, and the object which we propose.

And now, resuming the statement with which we commenced, since all knowledge and moral choice grasps at good of some kind or another, what good is that which we say *πολιτικη* aims at? or, in other words, what is the highest of all the goods which are the objects of action?

So far as name goes, there is a pretty general agreement: for HAPPINESS both the multitude and the refined few call it, and "living well" and "doing well" they conceive to be the same with "being happy;" but about the Nature of this Happiness, men dispute, and the multitude do not in their account of it agree with the wise. For some say it is some one of those things which are palpable and apparent, as pleasure of wealth or honor; in fact, some one thing, some another; nay, oftentimes the same man gives a different account of it; for when ill, he calls it health; when poor, wealth: and conscious of their own ignorance, men admire those who talk grandly and above their comprehension. Some again held it to be something by itself, other than and beside these many good things, which is in fact to all these the cause of their being good.

Now to sift all the opinions would be perhaps rather a fruitless task; so it shall suffice to sift those which are most generally current, or are thought to have some reason in them.

And here we must not forget the difference between reasoning

from principles, and reasoning to principles: for with good cause did Plato too doubt about this, and inquire whether the right road is from principles or to principles, just as in the racecourse from the judges to the further end, or *vice versâ*.

Of course, we must begin with what is known; but then this is of two kinds, what we *do* know, and what we *may* know: perhaps then as individuals we must begin with what we *do* know. Hence the necessity that he should have been well trained in habits, who is to study, with any tolerable chance of profit, the principles of nobleness and justice and moral philosophy generally. For principle is a matter of fact, and if the fact is sufficiently clear to a man there will be no need in addition of the reason for the fact. And he that has been thus trained either has principles already, or can receive them easily: as for him who neither has nor can receive them, let him hear his sentence from Hesiod:

He is best of all who himself conceiveth all things;
 Good again is he too who can adopt a good suggestion;
 But whoso neither of himself conceiveth nor hearing from
 another

Layeth it to heart;—he is a useless man.

But to return from this digression.

Now of the Chief Good (*i.e.* of Happiness) men seem to form their notions from the different modes of life, as we might naturally expect: the many and most low conceive it to be pleasure, and hence they are content with the life of sensual enjoyment. For there are three lines of life which stand out prominently to view: that just mentioned, and the life in society, and, thirdly, the life of contemplation.

Now the many are plainly quite slavish, choosing a life like that of brute animals: yet they obtain some consideration, because many of the great share the tastes of Sardanapalus. The refined and active again conceive it to be honor: for this may be said to be the end of the life in society: yet it is plainly too superficial for the object of our search, because it is thought to rest with those who pay rather than with him who receives it, whereas the Chief Good we feel instinctively must be something which is our own, and not easily to be taken from us.

And besides, men seem to pursue honor, that they may believe themselves to be good: for instance, they seek to be honored by the wise, and by those among whom they are known, and for virtue: clearly then, in the opinion at least of these men, virtue is higher than honor. In truth, one would be much more inclined to think this to be the end of the life in society; yet this itself is plainly not sufficiently final: for it is conceived possible, that a man possessed of

virtue might sleep or be inactive all through his life, or, as a third case, suffer the greatest evils and misfortunes: and the man who should live thus no one would call happy, except for mere disputation's sake.

And for these let thus much suffice, for they have been treated of at sufficient length in my *Encyclicia*.

A third line of life is that of contemplation, concerning which we shall make our examination in the sequel.

As for the life of money-making, it is one of constraint, and wealth manifestly is not the good we are seeking, because it is for use, that is, for the sake of something further: and hence one would rather conceive the forementioned ends to be the right ones, for men rest content with them for their own sakes. Yet, clearly, they are not the objects of our search either, though many words have been wasted on them. So much then for these.

Again, the notion of one Universal Good (the same, that is, in all things), it is better perhaps we should examine, and discuss the meaning of it, though such an inquiry is unpleasant, because they are friends of ours who have introduced these εἰδη. Still perhaps it may appear better, nay to be our duty where the safety of the truth is concerned, to upset if need be even our own theories, specially as we are lovers of wisdom: for both are dear to us, we are bound to prefer the truth. Now they who invented this doctrine of εἰδη did not apply it to those things in which they spoke of priority and posteriority, and so they never made any ἰδέα of numbers; but good is predicated in the categories of Substance, Quality, and Relation; now that which exists of itself, *i.e.* Substance, is prior in the nature of things to that which is relative, because this latter is an off-shoot, as it were, and result of that which is; on their own principle then there cannot be a common ἰδέα in the case of these.

In the next place, since good is predicated in as many ways as there are modes of existence [for it is predicated in the category of Substance, as God, Intellect—and in that of Quality, as the Virtues—and in that of Quantity, as The Mean—and in that of Relation, as The Useful—and in that of Time, as Opportunity—and in that of Place, as Abode; and other such like things], it manifestly cannot be something common and universal and one in all: else it would not have been predicated in all the categories, but in one only.

Thirdly, since those things which range under one ἰδέα are also under the cognizance of one science, there would have been, on their theory, only one science taking cognizance of all goods collectively: but in fact there are many even for those which range under one category: for instance, of Opportunity or Seasonableness (which I have before mentioned as being in the category of Time), the science is, in war, generalship; in disease, medical science; and of the Mean,

(which I quoted before as being in the category of Quantity, in food), the medical science; and in labor or exercise, the gymnastic science. A person might fairly doubt also what in the world they mean by very-this that or the other, since, as they would themselves allow, the account of the humanity is one and the same in the very-Man, and in any individual Man: for so far as the individual and the very-Man are both Man, they will not differ at all: and if so then very-good and any particular good will not differ, in so far as they both are good. Nor will it do to say, that the eternity of the very-good makes it to be more good; for what has lasted white ever so long, is no whiter than what lasts but for a day.

No. The Pythagoreans do seem to give a more credible account of the matter, who place "One" among the goods in their double list of goods and bads: which philosophers, in fact, Sepusippus seems to have followed.

But of these matters let us speak at some other time. Now there is plainly a loophole to object to what has been advanced, on the plea that the theory I have attacked is not by its advocate applied to all good: but those goods only are spoken of as being under one *ἰδέα*, which are pursued, and with which men rest content simply for their own sakes: whereas those things which have a tendency to produce or preserve them in any way, or to hinder their contraries, are called good because of these other goods, and after another fashion. It is manifest then that the goods may be so called in two senses, the one class for their own sakes, the other because of these.

Very well then, let us separate the independent goods from the instrumental, and see whether they are spoken of as under one *ἰδέα*. But the question next arises, what kind of goods are we to call independent? All such as are pursued even when separated from other goods, as, for instance, being wise, seeing, and certain pleasures and honors (for these, though we do pursue them with some further end in view, one would still place among the independent goods)? or does it come in fact to this, that we can call nothing independent good except the *ἰδέα*, and so the concrete of it will be nought?

If, on the other hand, these are independent goods, then we shall require that the account of the goodness be the same clearly in all, just as that of the whiteness is in snow and white lead. But how stands the fact? Why of honor and wisdom and pleasure the accounts are distinct and different in so far as they are good. The Chief Good then is not something common, and after one *ἰδέα*.

But then, how does the name come to be common (for it is not seemingly a case of fortuitous equivocation)? Are different individual things called good by virtue of being from one source, or all concurring to one end, or rather by way of analogy, for that intellect is to the soul as sight to the body, and so on? However, perhaps we ought

to leave these questions now, for an accurate investigation of them is more properly the business of a different philosophy. And likewise respecting the *idea*: for even if there is some good predicated in common of all things that are good, or separable and capable of existing independently, manifestly it cannot be the object of human action or attainable by Man; but we are in search now of something that is so.

It may readily occur to any one, that it would be better to attain a knowledge of it with a view to such concrete goods as are attainable and practical, because, with this as a kind of model in our hands, we shall the better know what things are good for us individually, and when we know them, we shall attain them.

Some plausibility, it is true, this argument possesses, but it is contradicted by the facts of the Arts and Sciences; for all these, though aiming at some good, and seeking that which is deficient, yet pre-empt the knowledge of it: now it is not exactly probable that all artisans without exception should be ignorant of so great a help as this would be, and not even look after it; neither is it easy to see wherein a weaver or a carpenter will be profited in respect of his craft by knowing the very-good, or how a man will be the more apt to effect cures or to command an army for having seen the *idea* itself. For manifestly it is not health after this general and abstract fashion which is the subject of the physician's investigation, but the health of Man, or rather perhaps of this or that man; for he has to heal individuals. —Thus much on these points.

And now let us revert to the Good of which we are in search: what can it be? for manifestly it is different in different actions and arts: for it is different in the healing art and in the art military, and similarly in the rest. What then is the Chief Good in each? Is it not "that for the sake of which the other things are done?" and this in the healing art is health, and in the art military victory, and in that of house-building a house, and in any other thing something else; in short, in every action and moral choice the End, because in all cases men do everything else with a view to this. So that if there is some one End of all things which are and may be done, this must be the Good proposed by doing, or if more than one, then these.

Thus our discussion after some traversing about has come to the same point which we reached before. And this we must try yet more to clear up.

Now since the ends are plainly many, and of these we choose some with a view to others (wealth, for instance, musical instruments, and, in general, all instruments), it is clear that all are not final: but the Chief Good is manifestly something final; and so, if there is some one only which is final, this must be the object of our search: but if several, then the most final of them will be it.

Now that which is an object of pursuit in itself we call more final than that which is so with a view to something else; that again which is never an object of choice with a view to something else than those which are so both in themselves and with a view to this ulterior object: and so by the term "absolutely final," we denote that which is an object of choice always in itself, and never with a view to any other.

And of this nature Happiness is mostly thought to be, for this we choose always for its own sake, and never with a view to anything further: whereas honor, pleasure, intellect, in fact every excellence we choose for their own sakes, it is true (because we would choose each of these even if no result were to follow), but we choose them also with a view to happiness, conceiving that through their instrumentality we shall be happy: but no man chooses happiness with a view to them, nor in fact with a view to any other thing whatsoever.

The same result is seen to follow also from the notion of self-sufficiency, a quality thought to belong to the final good. Now by sufficient for Self, we mean not for a single individual living a solitary life, but for his parents also and children and wife, and, in general, friends and countrymen; for man is by nature adapted to a social existence. But of these, of course, some limit must be fixed: for if one extends it to parents and descendants and friends' friends, there is no end to it. This point, however, must be left for future investigation: for the present we define that to be self-sufficient "which taken alone makes life choice-worthy, and to be in want of nothing;" now of such kind we think Happiness to be: and further, to be most choice-worthy of all things; not being reckoned with any other thing, for if it were so reckoned, it is plain we must then allow it, with the addition of ever so small a good, to be more choice-worthy than it was before: because what is put to it becomes an addition of so much good, and of goods the greater is ever the more choice-worthy.

So then Happiness is manifestly something final and self-sufficient, being the end of all things which are and may be done.

But, it may be, to call Happiness the Chief Good is a mere truism, and what is wanted is some clearer account of its real nature. Now this object may be easily attained, when we have discovered what is the work of man; for as in the case of flute-player, statuary, or artisan of any kind, or, more generally, all who have any work or course of action, their Chief Good and Excellence is thought to reside in their work, so it would seem to be with man, if there is any work belonging to him.

Are we then to suppose, that while carpenter and cobbler have certain works and courses of action, Man as Man has none, but is left by Nature without a work? or would not one rather hold, that an eye, hand, and foot, and generally each of his members, has manifestly

some special work; so too the whole Man, as distinct from all these, has some work of his own?

What then can this be? not mere life, because that plainly is shared with him even by vegetables, and we want what is peculiar to him. We must separate off then the life of mere nourishment and growth, and next will come the life of sensation: but this again manifestly is common to horses, oxen, and every animal. There remains then a kind of life of the Rational Nature to act: and of this Nature there are two parts denominated Rational, the one as being obedient to Reason, the other as having and exerting it. Again, as this life is also spoken of in two ways, we must take that which is in the way of actual working, because this is thought to be most properly entitled to the name. If then the work of Man is a working of the soul in accordance with reason, or at least not independently of reason, and we say that the work of any given subject, and of that subject good of its kind, are the same in kind (as, for instance, of a harp-player and a good harp-player, and so in every case, adding to the work eminence in the way of excellence; I mean, the work of a harp-player is to play the harp, and of a good harp-player to play it well); if, I say, this is so, and we assume the work of Man to be life of a certain kind, that is to say a working of the soul, and actions with reason, and of a good man to do these things well and nobly, and in fact everything is finished off well in the way of the excellence which peculiarly belongs to it: if all this is so, then the Good of Man comes to be "a working of the Soul in the way of Excellence," or, if Excellence admits of degrees, in the way of the best and most perfect Excellence.

And we must add, in a complete life; for as it is not one swallow or one fine day that makes a spring, so it is not one day or a short time that makes a man blessed and happy.

Let this then be taken for a rough sketch of the Chief Good: since it is probably the right way to give first the outline, and fill it in afterwards. And it would seem that any man may improve and connect what is good in the sketch, and that time is a good discoverer and co-operator in such matters: it is thus in fact that all improvements in the various arts have been brought about, for any man may fill up a deficiency.

You must remember also what has been already stated, and not seek for exactness in all matters alike, but in each according to the subject-matter, and so far as properly belongs to the system. The carpenter and geometrician, for instance, inquire into the right line in different fashion: the former so far as he wants it for his work, the latter inquires into its nature and properties, because he is concerned with the truth.

So then should one do in other matters, that the incidental matters may not exceed the direct ones.

And again, you must not demand the reason either in all things alike, because in some it is sufficient that the fact has been well demonstrated, which is the case with first principles; and the fact is the first step, *i.e.* starting-point or principle.

And of these first principles some are obtained by induction, some by perception, some by a course of habituation, others in other different ways. And we must try to trace up each in their own nature, and take pains to secure their being well defined, because they have great influence on what follows: it is thought, I mean, that the starting-point or principle is more than half the whole matter, and that many of the points of inquiry come simultaneously into view thereby.

We must now inquire concerning Happiness, not only from our conclusion and the data on which our reasoning proceeds, but likewise from what is commonly said about it: because with what is true all things which really are in harmony, but with that which is false the true very soon jars.

Now there is a common division of goods into three classes; one being called external, the other two those of the soul and body respectively, and those belonging to the soul we call most properly and specially good. Well, in our definition we assume that the actions and workings of the soul constitute Happiness, and these of course belong to the soul. And so our account is a good one, at least according to this opinion, which is of ancient date, and accepted by those who profess philosophy. Rightly too are certain actions and workings said to be the end, for thus it is brought into the number of the goods of the soul instead of the external. Agreeing also with our definition is the common notion, that the happy man lives well and does well, for it has been stated by us to be pretty much a kind of living well and doing well.

But further, the points required in Happiness are found in combination in our account of it.

For some think it is virtue, others practical wisdom, others a kind of scientific philosophy; others that it is these, or else some one of them, in combination with pleasure, or at least not independently of it; while others again take in external prosperity.

Of these opinions, some rest on the authority of numbers or antiquity, others on that of few, and those men of note: and it is not likely that either of these classes should be wrong in all points, but be right at least in some one, or even in most.

Now with those who assert it to be Virtue (Excellence), or some kind of Virtue, our account agrees: for working in the way of Excellence surely belongs to Excellence.

And there is perhaps no unimportant difference between conceiving

of the Chief Good as in possession or as in use, in other words, as a mere state or a working. For the state or habit may possibly exist in a subject without effecting any good, as, for instance, in him who is asleep, or in any other way inactive; but the working cannot so, for it will of necessity act, and act well. And as at the Olympic games it is not the finest and strongest men who are crowned, but they who enter the lists, for out of these the prize-men are selected; so too in life, of the honorable and the good, it is they who act who rightly win the prizes.

Their life too is in itself pleasant: for the feeling of pleasure is a mental sensation, and that is to each pleasant of which he is said to be fond: a horse, for instance, to him who is fond of horses, and a sight to him who is fond of sights; and so in like manner just acts to him who is fond of justice, and more generally the things in accordance with virtue to him who is fond of virtue. Now in the case of the multitude of men the things which they individually esteem pleasant clash, because they are not such by nature, whereas to the lovers of nobleness those things are pleasant which are such by nature: but the actions in accordance with virtue are of this kind, so that they are pleasant both to the individuals and also in themselves.

So then their life has no need of pleasure as a kind of additional appendage, but involves pleasure in itself. For, besides what I have just mentioned, a man is not a good man at all who feels no pleasure in noble actions, just as no one would call that man just who does not feel pleasure in acting justly, or liberal who does not in liberal actions, and similarly in the case of the other virtues which might be enumerated; and if this be so, then the actions in accordance with virtue must be in themselves pleasurable. Then again they are certainly good and noble, and each of these in the highest degree; if we are to take as right the judgment of the good man, for he judges as we have said.

Thus then Happiness is most excellent, most noble, and most pleasant, and these attributes are not separated as in the well-known Delian inscription—

“Most noble is that which is most just, but best is health;
And naturally most pleasant is the obtaining one's desires.”

For all these co-exist in the best acts of working: and we say that Happiness is these, or one, that is, the best of them.

Still it is quite plain that it does require the addition of external goods, as we have said: because without appliances it is impossible, or at all events not easy, to do noble actions: for friends, money, and political influence are in a manner instruments whereby many things are done: some things there are again a deficiency in which mars

blessedness; good birth, for instance, or fine offspring, or even personal beauty: for he is not at all capable of Happiness who is very ugly, or is ill-born, or solitary and childless; and still less perhaps supposing him to have very bad children or friends, or to have lost good ones by death. And we have said already, the addition of prosperity of this kind does seem necessary to complete the idea of Happiness; hence some rank good fortune, and others virtue, with Happiness.

And hence too a question is raised, whether it is a thing that can be learned, or acquired by habituation or discipline of some other kind, or whether it comes in the way of divine dispensation, or even in the way of chance.

Now to be sure, if anything else is a gift of the Gods to men, it is probable that Happiness is a gift of theirs too, and specially because of all human goods it is the highest. But this, it may be, is a question belonging more properly to an investigation different from ours: and it is quite clear, that on the supposition of its not being sent from the Gods direct, but coming to us by reason of virtue and learning of a certain kind, or discipline, it is yet one of the most Godlike things; because the prize and End of virtue is manifestly somewhat most excellent, nay divine and blessed.

It will also on this supposition be widely participated, for it may through learning and diligence of a certain kind exist in all who have not been maimed for virtue.

And if it is better we should be happy thus than as a result of chance, this is in itself an argument that the case is so; because those things which are in the way of nature, and in like manner of art, and of every cause, and specially the best cause, are by nature in the best way possible: to leave them to chance what is greatest and most noble would be very much out of harmony with all these facts.

The question may be determined also by a reference to our definition of Happiness, that it is a working of the soul in the way of excellence or virtue of a certain kind: and of the other goods, some we must have to begin with, and those which are co-operative and useful are given by nature as instruments.

These considerations will harmonize also with what we said at the commencement: for we assumed the End of *πολιτικη* to be most excellent; now this bestows most care on making the members of the community of a certain character; good that is and apt to do what is honorable.

With good reason then neither ox nor horse nor any other brute animal do we call happy, for none of them can partake in such working: and for this same reason a child is not happy either, because by reason of his tender age he cannot yet perform such actions: if the term is applied, it is by way of anticipation.

For to constitute Happiness, there must be, as we have said, com-

plete virtue and a complete life: for many changes and chances of all kinds arise during a life, and he who is most prosperous may become involved in great misfortunes in his old age, as in the heroic poems the tale is told of Priam: but the man who has experienced such fortune and died in wretchedness, no man calls happy.

Are we then to call no man happy while he lives, and, as Solon would have us, look to the end? And again, if we are to maintain this position, is a man then happy when he is dead? or is not this a complete absurdity, specially in us who say Happiness is a working of a certain kind?

If on the other hand we do not assert that the dead man is happy, and Solon does not mean this, but only that one would then be safe in pronouncing a man happy, as being thenceforward out of the reach of evils and misfortunes, this too admits of some dispute, since it is thought that the dead has somewhat both of good and evil (if, as we must allow, a man may have when alive but not aware of the circumstances), as honor and dishonor, and good and bad fortune of children and descendants generally.

Now is this view again without its difficulties: for, after a man has lived in blessedness to old age and died accordingly, many changes may befall him in right of his descendants; some of them may be good and obtain positions in life accordant to their merits, others again quite the contrary: it is plain too that the descendants may at different intervals or grades stand in all manners of relations to the ancestors. Absurd indeed would be the position that even the dead man is to change about with them and become at one time happy and at another miserable. Absurd however it is on the other hand that the affairs of the descendants should in no degree and during no time affect the ancestors.

But we must revert to the point first raised, since the present question will be easily determined from that.

If then we are to look to the end and then pronounce the man blessed, not as being so but as having been so at some previous time, surely it is absurd that when he *is* happy the truth is not to be asserted of him, because we are unwilling to pronounce the living happy by reason of their liability to changes, and because, whereas we have conceived of happiness as something stable and no way easily changeable, the fact is that good and bad fortune are constantly circling about the same people: for it is quite plain, that if we are to depend upon the fortunes of men, we shall often have to call the same man happy, and a little while after miserable, thus representing our happy man

"Chameleon-like, and based on rottenness."

Is not this the solution? that to make our sentence dependent on the changes of fortune, is no way right: for not in them stands the well,

or the ill, but though human life needs these as accessories (which we have allowed already), the workings in the way of virtue are what determine Happiness, and the contrary the contrary.

And, by the way, the question which has been here discussed, testifies incidentally to the truth of our account of Happiness. For to nothing does a stability of human results attach so much as it does to the workings in the way of virtue, since these are held to be more abiding even than the sciences: and of these last again the most precious are the most abiding, because the blessed live in them most and most continuously, which seems to be the reason why they are not forgotten. So then this stability which is sought will be in the happy man, and he will be such through life, since always, or most of all, he will be doing and contemplating the things which are in the way of virtue: and the various chances of life he will bear most nobly, and at all times and in all ways harmoniously, since he is the truly good man, or in the terms of our proverb "a faultless cube."

And whereas the incidents of chance are many, and differ in greatness and smallness, the small pieces of good or ill fortune evidently do not affect the balance of life, but the great and numerous, if happening for good, will make life more blessed (for it is their nature to contribute to ornament, and the using of them comes to be noble and excellent), but if for ill, they bruise as it were and maim the blessedness: for they bring in positive pain, and hinder many acts of working. But still, even in these, nobleness shines through when a man bears contentedly many and great mischances not from insensibility to pain but because he is noble and high-spirited.

And if, as we have said, the acts of working are what determine the character of the life, no one of the blessed can ever become wretched, because he will never do those things which are hateful and mean. For the man who is truly good and sensible bears all fortunes, we presume, becomingly, and always does what is noblest under the circumstances, just as a good general employs to the best advantage the force he has with him; or a good shoemaker makes the handsomest shoe he can out of the leather which has been given him; and all other good artisans likewise. And if this be so, wretched never can the happy man come to be: I do not mean to say he will be blessed should he fall into fortunes like those of Priam.

Nor, in truth, is he shifting and easily changeable, for on the one hand from his happiness he will not be shaken easily nor by ordinary mischances, but, if at all, by those which are great and numerous; and, on the other, after such mischances he cannot regain his happiness in a little time; but, if at all, in a long and complete period, during which he has made himself master of great and noble things. Why then should we not call happy the man who works in the way of perfect virtue, and is furnished with external goods sufficient for acting

his part in the drama of life: and this during no ordinary period but such as constitutes a complete life as we have been describing it.

Or we must add, that not only is he to live so, but his death must be in keeping with such life, since the future is dark to us, and Happiness we assume to be in every way an end and complete. And, if this be so, we shall call them among the living blessed who have and will have the things specified, but blessed *as Men*.

On these points then let it suffice to have defined thus much.

Now that the fortunes of these descendants, and friends generally, contribute nothing towards forming the condition of the dead, is plainly a very heartless notion, and contrary to the current opinions.

But since things which befall are many, and differ in all kinds of ways, and some touch more nearly, others less, to go into minute particular distinctions would evidently be a long and endless task: and so it may suffice to speak generally and in outline.

If then, as of the misfortunes which happen to one's self, some have a certain weight and turn the balance of life, while others are, so to speak, lighter; so it is likewise with those which befall our friends alike; if further, whether they whom each suffering befalls be alive or dead makes much more difference than in a tragedy the pre-supposing or actual perpetration of the various crimes and horrors, we must take into our account this difference also, and still more perhaps the doubt concerning the dead whether they really partake of any good or evil; it seems to result from all these considerations, that if anything does pierce the veil and reach them, be the same good or bad, it must be something trivial and small, either in itself or to them; or at least of such a magnitude or such a kind as neither to make happy them that are not so otherwise, nor to deprive of their blessedness them that are.

It is plain that the good or ill fortunes of their friends do affect the dead somewhat: but in such kind and degree as neither to make the happy unhappy nor produce any other such effect.

Having determined these points, let us examine with respect to Happiness, whether it belongs to the class of things praiseworthy or things precious; for to that of faculties it evidently does not.

Now it is plain that everything which is a subject of praise is praised for being of a certain kind and bearing a certain relation to something else: for instance, the just, and the valiant, and generally the good man, and virtue itself, we praise because of the actions and the results: and the strong man, and the quick runner, and so forth, we praise for being of a certain nature and bearing a certain relation to something good and excellent (and this is illustrated by attempts to praise the gods; for they are presented in a ludicrous aspect by being referred to our standard, and this results from the fact, that all praise does, as we have said, imply reference to a standard). Now

if it is to such objects that praise belongs, it is evident that what is applicable to the best objects is not praise, but something higher and better: which is plain matter of fact; for not only do we call the gods blessed and happy, but of men also we pronounce those blessed who most nearly resemble the gods. And in like manner in respect of goods; no man thinks of praising Happiness as he does the principle of justice, but calls it blessed, as being somewhat more godlike and more excellent.

Eudoxus too is thought to have advanced a sound argument in support of the claim of pleasure to the highest prize: for the fact that, though it is one of the good things, it is not praised, he took for an indication of its superiority to those which are subjects of praise: a superiority he attributed also to a god and the Chief Good, on the ground that they form the standard to which everything besides is referred. For praise applies to virtue, because it makes men apt to do what is noble; but *encomia* to definite works of body or mind.

However, it is perhaps more suitable to a regular treatise on *encomia* to pursue this topic with exactness: it is enough for our purpose that from what has been said it is evident that Happiness belongs to the class of things precious and final. And it seems to be so also because of its being a starting-point; which it is, in that with a view to it we all do everything else that is done; now the starting-point and cause of good things we assume to be something precious and divine.

Moreover, since Happiness is a kind of working of the soul in the way of perfect Excellence, we must inquire concerning Excellence: for so probably shall we have a clearer view concerning Happiness; and again, he who is really a statesman is generally thought to have spent most pains on this, for he wishes to make the citizens good and obedient to the laws. (For examples of this class we have the lawgivers of the Cretans and Lacedæmonians and whatever other such there have been.) But if this investigation belongs properly to *πολιτικη*, then clearly the inquiry will be in accordance with our original design.

Well, we are to inquire concerning Excellence, *i.e.*, Human Excellence of course, because it was the chief Good of man and the Happiness of Man that we were inquiring of just now.

By Human Excellence we mean not that of man's body but that of his soul; for we call Happiness a working of the Soul.

And if this is so, it is plain that some knowledge of the nature of the Soul is necessary for the statesman, just as for the Oculist a knowledge of the whole body, and the more so in proportion as *ηρλτικη* is more precious and higher than the healing art: and in fact physicians of the higher class do busy themselves much with the knowledge of the body.

So then the statesman is to consider the nature of the Soul: but

he must do so with these objects in view, and so far only as may suffice for the objects of his special inquiry: for to carry his speculations to a greater exactness is perhaps a task more laborious than falls within his province.

In fact, the few statements made on the subject in my popular treatises are quite enough, and accordingly we will adopt them here: as, that the Soul consists of two parts, the Irrational and the Rational (as to whether these are actually divided, as are the parts of the body, and everything that is capable of division; or are only metaphysically speaking two, being by nature inseparable, as are convex and concave circumferences, matters not in respect of our present purpose). And of the Irrational, the one part seems common to other objects, and in fact vegetative; I mean the cause of nourishment and growth (for such a faculty of the Soul one would assume to exist in all things that receive nourishment, even in embryos, and this the same as in the perfect creatures; for this is more likely than that it should be a different one).

Now the Excellence of this manifestly is not peculiar to the human species but common to others: for this part and this faculty is thought to work most in time of sleep, and the good and bad man are least distinguishable while asleep; whence it is a common saying that during one-half of life there is no difference between the happy and the wretched; and this accords with our anticipations, for sleep is an inactivity of the soul, in so far as it is denominated good or bad, except that in some wise some of its movements find their way through the veil and so the good to have better dreams than ordinary men. But enough of this: we must forego any further mention of the nutritive part, since it is not naturally capable of the Excellence which is peculiarly human.

And there seems to be another Irrational Nature of the Soul, which yet in a way partakes of Reason. For in the man who controls his appetites, and in him who resolves to do so and fails, we praise the Reason or Rational part of the Soul, because it exhorts aright and to the best course: but clearly there is in them, beside the Reason, some other natural principle which fights with and strains against the Reason. (For in plain terms, just as paralyzed limbs of the body when their owners would move them to the right are borne aside in a contrary direction to the left, so is it in the case of the Soul, for the impulses of men who cannot control their appetites are to contrary points: the difference is that in the case of the body we do see what is borne aside but in the case of the soul we do not. But, it may be, not the less on that account are we to suppose that there is in the Soul also somewhat besides the Reason, which is opposed to this and goes against it; as to *how* it is different, that is irrelevant.)

But of Reason this too does evidently partake, as we have said: for

instance, in the man of self-control it obeys Reason: and perhaps in the man of perfected self-mastery, or the brave man, it is yet more obedient; in them it agrees entirely with the Reason.

So then the Irrational is plainly twofold: the one part, the merely vegetative, has no share of Reason, but that of desire, or appetite generally, does partake of it in a sense, in so far as it is obedient to it and capable of submitting to its rule. (So too in common phrase we say we have *λογος* of our father or friends, and this in a different sense from that in which we say we have *λογος* of mathematics.)

Now that the Irrational is in some way persuaded by the Reason, admonition, and every act of rebuke and exhortation indicate. If then we are to say that this also has Reason, then the Rational, as well as the Irrational, will be twofold, the one supremely and in itself, the other paying it a kind of filial regard.

The Excellence of Man then is divided in accordance with this difference: we make two classes, calling the one Intellectual, and the other Moral; pure science, intelligence, and practical wisdom—Intellectual: liberality, and perfected self-mastery—Moral: in speaking of a man's Moral character, we do not say he is a scientific or intelligent but a meek man, or one of perfected self-mastery: and we praise the man of science in right of his mental state; and of these such as are praiseworthy we call Excellences.

BOOK II

WELL: human Excellence is of two kinds, Intellectual and Moral: now the Intellectual springs originally, and is increased subsequently, from teaching (for the most part that is), and needs therefore experience and time; whereas the Moral comes from custom, and so the Greek term denoting it is but a slight deflection from the term denoting custom in that language.

From this fact it is plain that not one of the Moral Virtues comes to be in us merely by nature: because of such things as exist by nature, none can be changed by custom: a stone, for instance, by nature gravitating downwards, could never by custom be brought to ascend, not even if one were to try and accustom it by throwing it up ten thousand times; nor could fire again be brought to descend, nor in fact could anything whose nature is in one way be brought by custom to be in another. The Virtues then come to be in us neither by nature, nor in despite of nature, but we are furnished by nature with a capacity for receiving them, and are perfected in them through custom.

Again, in whatever cases we get things by nature, we get the faculties first and perform the acts of working afterwards; an illustration of which is afforded by the case of our bodily senses, for it was not from having often seen or heard that we got these senses, but just the reverse: we had them and so exercised them, but did not have them because we had exercised them. But the Virtues we get by first performing single acts of working, which, again, is the case of other things, as the arts for instance; for what we have to make when we have learned how, these we learn how to make by making: men come to be builders, for instance, by building; harp-players, by playing on the harp: exactly so, by doing just actions we come to be just; by doing the actions of self-mastery we come to be perfected in self-mastery; and by doing brave actions brave.

And to the truth of this testimony is borne by what takes place in communities: because the law-givers make the individual members good men by habituation, and this is the intention certainly of every law-giver, and all who do not effect it well fail of their intent; and herein consists the difference between a good Constitution and a bad.

Again, every Virtue is either produced or destroyed from and by the very same circumstances: art too in like manner; I mean it is by

playing the harp that both the good and the bad harp-players are formed: and similarly builders and all the rest; by building well men will become good builders; by doing it badly bad ones: in fact, if this had not been so, there would have been no need of instructors, but all men would have been at once good or bad in their several arts without them.

So too then is it with the Virtues: for by acting in the various relations in which we are thrown with our fellow men, we come to be, some just, some unjust: and by acting in dangerous positions and being habituated to feel fear or confidence, we come to be, some brave, others cowards.

Similarly is it also with respect to the occasions of lust and anger: for some men come to be perfected in self-mastery and mild, others destitute of all self-control and passionate; the one class by behaving in one way under them, the other by behaving in another. Or, in one word, the habits are produced from the acts of working like to them: and so what we have to do is to give a certain character to these particular acts, because the habits formed correspond to the differences of these.

So then, whether we are accustomed this way or that straight from childhood, makes not a small but an important difference, or rather I would say it makes all the difference.

Since then the object of the present treatise is not mere speculation, as it is of some others (for we are inquiring not merely that we may know what virtue is but that we may become virtuous, else it would have been useless), we must consider as to the particular actions how we are to do them, because, as we have just said, the quality of the habits that shall be formed depends on these.

Now, that we are to act in accordance with Right Reason is a general maxim, and may for the present be taken for granted: we will speak of it hereafter, and say both what Right Reason is, and what are its relations to the other virtues.

But let this point be first thoroughly understood between us, that all which can be said on moral action must be said in outline, as it were, and not exactly: for as we remarked at the commencement, such reasoning only must be required as the nature of the subject-matter admits of, and matters of moral action and expediency have no fixedness any more than matters of health. And if the subject in its general maxims is such, still less in its application to particular cases is exactness attainable: because these fall not under any art or system of rules, but it must be left in each instance to the individual agents to look to the exigencies of the particular case, as it is in the art of healing, or that of navigating a ship. Still, though the present subject is confessedly such, we must try and do what we can for it.

First then this must be noted, that it is the nature of such things

to be spoiled by defect and excess; as we see in the case of health and strength (since for the illustration of things which cannot be seen we must use those that can), for excessive training impairs the strength as well as deficient: meat and drink, in like manner, in too great or too small quantities, impair the health: while in due proportion they cause, increase, and preserve it.

Thus it is therefore with the habits of perfected Self-Mastery and Courage and the rest of the Virtues: for the man who flies from and fears all things, and never stands up against anything, comes to be a coward; and he who fears nothing, but goes at everything, comes to be rash. In like manner too, he that tastes of every pleasure and abstains from none comes to lose all self-control; while he who avoids all, as do the dull and clownish, comes as it were to lose his faculties of perception: that is to say, the habits of perfected Self-Mastery and Courage are spoiled by the excess and defect, but by the mean state are preserved.

Furthermore, not only do the origination, growth, and marring of the habits come from and by the same circumstances, but also the acts of working after the habits are formed will be exercised on the same: for so it is also with those other things which are more directly matters of sight, strength for instance: for this comes by taking plenty of food and doing plenty of work, and the man who had attained strength is best able to do these: and so it is with the Virtues, for not only do we by abstaining from pleasures come to be perfected in Self-Mastery, but when we have come to be so we can best abstain from them: similarly too with Courage: for it is by accustoming themselves to despise objects of fear and stand up against them that we come to be brave; and after we have come to be so we shall be best able to stand up against such objects.

And for a test of the formation of the habits we must take the pleasure or pain which succeeds the acts; for he is perfected in Self-Mastery who not only abstains from the bodily pleasures but is glad to do so; whereas he who abstains but is sorry to do it has not Self-Mastery: he again is brave who stands up against danger, either with positive pleasure or at least without any pain; whereas he who does it with pain is not brave.

For Moral Virtue has for its object-matter pleasures and pains, because by reason of pleasure we do what is bad, and by reason of pain decline doing what is right (for which cause, as Plato observes, men should have been trained straight from their childhood to receive pleasure and pain from proper objects, for this is the right education). Again: since Virtues have to do with actions and feelings, and on every feeling and every action pleasure and pain follow, here again is another proof that Virtue has for its object-matter pleasure and pain. The same is shown also by the fact that punishments are

effected through the instrumentality of these; because they are of the nature of remedies, and it is the nature of remedies to be the contraries of the ills they cure. Again, to quote what we said before: every habit of the Soul by its very nature has relation to, and exerts itself upon, things of the same kind as those by which it is naturally deteriorated or improved: now such habits do come to be vicious by reason of pleasures and pains, that is, by men pursuing or avoiding respectively, either such as they ought not, or at wrong times, or in wrong manner, and so forth (for which reason, by the way, some people define the Virtues as certain states of impassibility and utter quietude, but they are wrong because they speak without modification, instead of adding "as they ought," "as they ought not," and "when," and so on). Virtue then is assumed to be that habit which is such, in relation to pleasures and pains, as to effect the best results, and Vice the contrary.

The following considerations may also serve to set this in a clear light. There are principally three things moving us to choice and three to avoidance, the honorable, the expedient, the pleasant; and their three contraries, the dishonorable, the hurtful, and the painful: now the good man is apt to go right, and the bad man wrong, with respect to all these of course, but most specially with respect to pleasure: because not only is this common to him with all animals but also it is a concomitant of all those things which move to choice, since both the honorable and the expedient give an impression of pleasure.

Again, it grows up with us all from infancy, and so it is a hard matter to remove from ourselves this feeling, engrained as it is into our very life.

Again, we adopt pleasure and pain (some of us more, and some less) as the measure even of actions: for this cause then our whole business must be with them, since to receive right or wrong impressions of pleasure and pain is a thing of no little importance in respect of the actions. Once more; it is harder, as Heraclitus says, to fight against pleasure than against anger: now it is about that which is more than commonly difficult that art comes into being, and virtue too, because in that which is difficult the good is of a higher order: and so for this reason too both virtue and moral philosophy generally must wholly busy themselves respecting pleasures and pains, because he that uses these well will be good, he that does so ill will be bad.

Let us then be understood to have stated, that Virtue has for its object-matter pleasures and pains, and that it is either increased or matter to remove from ourselves this feeling, engrained as it is into originally generated, and that it exerts itself on the same circumstances out of which it was generated.

Now I can conceive a person perplexed as to the meaning of our

statement, that men must do just actions to become just, and those of self-mastery to acquire the habit of self-mastery; "for," he would say, "if men are doing the actions they have the respective virtues already, just as men are grammarians or musicians when they do the actions of either art." May we not reply by saying that it is not so even in the case of the arts referred to: because a man may produce something grammatical either by chance or the suggestion of another; but then only will he be a grammarian when he not only produces something grammatical but does so grammarian-wise, *i.e.* in virtue of the grammatical knowledge he himself possesses.

Again, the cases of the arts and the virtues are not parallel: because those things which are produced by the arts have their excellence in themselves, and it is sufficient therefore that these when produced should be in a certain state: but those which are produced in the way of the virtues, are, strictly speaking, actions of a certain kind (say of Justice or perfected Self-Mastery), not merely if in themselves they are in a certain state but if also he who does them does them being himself in a certain state, first if knowing what he is doing, next if with deliberate preference, and with such preference for the things' own sake; and thirdly if being himself stable and unapt to change. Now to constitute possession of the arts these requisites are not reckoned in, excepting the one point of knowledge: whereas for possession of the virtues knowledge avails little or nothing, but the other requisites avail not a little, but, in fact, are all in all, and these requisites as a matter of fact do come from oftentimes doing the actions of Justice and perfected Self-Mastery.

The facts, it is true, are called by the names of these habits when they are such as the just or perfectly self-mastering man would do; but he is not in possession of the virtues who merely does these facts, but he who also so does them as the just and self-mastering do them.

We are right then in saying, that these virtues are formed in a man by his doing the actions; but no one, if he should leave them undone, would be even in the way to become a good man. Yet people in general do not perform these actions, but taking refuge in talk they flatter themselves they are philosophising, and that they will so be good men: acting in truth very like those sick people who listen to the doctor with great attention but do nothing that he tells them: just as these then cannot be well bodily under such a course of treatment, so neither can those be mentally by such philosophising.

Next, we must examine what Virtue is. Well, since the things which come to be in the mind are, in all, of three kinds, Feelings, Capacities, States, Virtue of course must belong to one of the three classes.

By Feelings, I mean such as lust, anger, fear, confidence, envy, joy, friendship, hatred, longing, emulation, compassion, in short all

such as are followed by pleasure or pain: by Capacities, those in right of which we are said to be capable of these feelings; as by virtue of which we are able to have been made angry, or grieved, or to have compassionated; by States, those in right of which we are in a certain relation good or bad to the aforementioned feelings; to having been made angry, for instance, we are in a wrong relation if in our anger we were too violent or too slack, but if we were in the happy medium we are in a right relation to the feelings. And so on of the rest.

Now Feelings neither the virtues nor vices are, because in right of the Feelings we are not denominated either good or bad, but in right of the virtues and vices we are.

Again, in right of the Feelings we are neither praised nor blamed (for a man is not commended for being afraid or being angry, nor blamed for being angry merely but for being so in a particular way), but in right of the virtues and vices we are.

Again, both anger and fear we feel without moral choice, whereas the virtues are acts of moral choice, or at least certainly not independent of it.

Moreover, in right of the Feelings we are said to be moved, but in right of the virtues and vices not to be moved, but disposed, in a certain way.

And for these same reasons they are not Capacities, for we are not called good or bad merely because we are able to feel, nor are we praised or blamed.

And again, Capacities we have by nature, but we do not come to be good or bad by nature, as we have said before.

Since then the virtues are neither Feelings nor Capacities, it remains that they must be States.

Now what the genius of Virtue is has been said; but we must not merely speak of it thus, that it is a state but say also what kind of a state it is.

We must observe then that all excellence makes that whereof it is the excellence both to be itself in a good state and to perform its work well. The excellence of the eye, for instance, makes both the eye good and its work also: for by the excellence of the eye we see well. So too the excellence of the horse makes a horse good, and good in speed, and in carrying his rider, and standing up against the enemy. If then this is universally the case, the excellence of Man, *i.e.* Virtue, must be a state whereby Man comes to be good and whereby he will perform well his proper work. Now how this shall be it is true we have said already, but still perhaps it may throw light on the subject to see what is its characteristic nature.

In all quantity then, whether continuous or discrete, one may take the greater part, the less, or the exactly equal, and these either with

reference to the thing itself, or relatively to us: and the exactly equal is a mean between excess and defect. Now by the mean of the thing, *i.e.* absolute mean, I denote that which is equidistant from either extreme (which of course is one and the same to all), and by the mean relatively to ourselves, that which is neither too much nor too little for the particular individual. This of course is not one nor the same to all: for instance, suppose ten is too much and two too little, people take six for the absolute mean; because it exceeds the smaller sum by exactly as much as it is itself exceeded by the larger, and this mean is according to arithmetical proportion.

But the mean relatively to ourselves must not be so found; for it does not follow, supposing ten minæ is too large a quantity to eat and two too small, that the trainer will order his man six; because for the person who is to take it this also may be too much or too little: for Milo it would be too little, but for a man just commencing his athletic exercises too much: similarly too of the exercises themselves, as running or wrestling.

So then it seems everyone possessed of skill avoids excess and defect, but seeks for and chooses the mean, not the absolute but the relative.

Now if all skill thus accomplishes well its work by keeping an eye on the mean, and bringing the works to this point (whence it is common enough to say of such words as are in a good state, "one cannot add to or take ought from them," under the notion of excess or defect destroying goodness but the mean state preserving it), and good artisans, as we say, work with their eye on this, and excellence, like nature, is more exact and better than any art in the world, it must have an aptitude to aim at the mean.

It is moral excellence, *i.e.* Virtue, of course which I mean, because this it is which is concerned with feelings and actions, and in these there can be excess and defect and the mean: it is possible, for instance, to feel the emotions of fear, confidence, lust, anger, compassion, and pleasure and pain generally, too much or too little, and in either case wrongly; but to feel them when we ought, on what occasions, towards whom, why, and as, we should do, is the mean, or in other words the best state, and this is the property of Virtue.

In like manner too with respect to the actions, there may be excess and defect and the mean. Now Virtue is concerned with feelings and actions, in which the excess is wrong and the defect is blamed but the mean is praised and goes right; and both these circumstances belong to Virtue. Virtue then is in a sense a mean state, since it certainly has an aptitude for aiming at the mean.

Again, one may go wrong in many different ways (because, as the Pythagoreans expressed it, evil is of the class of the infinite, good of the finite), but right only in one; and so the former is easy,

the latter difficult; easy to miss the mark, but hard to hit it: and for these reasons, therefore, both the excess and defect belong to Vice, and the mean state to Virtue; for, as the poet has it,

"Men may be bad in many ways,
But good in one alone."

Virtue then is "a state apt to exercise deliberate choice, being in the relative mean, determined by reason, and as the man of practical wisdom would determine."

It is a middle state between too faulty ones, in the way of excess on one side and of defect on the other: and it is so moreover, because the faulty states on one side fall short of, and those on the other exceed, what is right, both in the case of the feelings and the actions; but Virtue finds, and when found adopts, the mean.

And so, viewing it in respect of its essence and definition, Virtue is a mean state; but in reference to the chief good and to excellence it is the highest state possible.

But it must not be supposed that every action or every feeling is capable of subsisting in this mean state, because some there are which are so named as immediately to convey the notion of badness, as malevolence, shamelessness, envy; or, to instance in actions, adultery, theft, homicide; for all these and suchlike are blamed because they are in themselves bad, not the having too much or too little of them.

In these then you never can go right, but must always be wrong: nor in such does the right or wrong depend on the selection of a proper person, time, or manner (take adultery for instance), but simply doing any one soever of those things is being wrong.

You might as well require that there should be determined a mean state, an excess and a defect in respect of acting unjustly, being cowardly, or giving up all control of the passions: for at this rate there will be of excess and defect a mean state; of excess, excess; and of defect, defect.

But just as of perfected self-mastery and courage there is no excess and defect, because the mean is in one point of view the highest possible state, so neither of those faulty states can you have a mean state, excess, or defect, but howsoever done they are wrong: you cannot, in short, have of excess and defect a mean state, nor of a mean state excess and defect.

It is not enough, however, to state this in general terms, we must also apply it to particular instances, because in treatises on moral conduct general statements have an air of vagueness, but those which go into detail one of greater reality: for the actions after all must be in detail, and the general statements, to be worth anything, must hold good here.

We must take these details then from the Table.

I. In respect of fears and confidence or boldness:

The Mean state is Courage: men may exceed, of course, either in absence of fear or in positive confidence: the former has no name (which is a common case), the latter is called rash: again, the man who has too much fear and too little confidence is called a coward.

II. In respect of pleasures and pains (but not all, and perhaps fewer pains than pleasures):

The Mean state here is perfected Self-Mastery, the defect total absence of Self-Control. As for defect in respect of pleasure, there are really no people who are chargeable with it, so, of course, there is really no name for such characters, but, as they are conceivable, we will give them one and call them insensible.

III. In respect of giving and taking wealth (*a*):

The Mean state is Liberality, the excess Prodigality, the defect Stinginess: here each of the extremes involves really an excess and defect contrary to each other: I mean, the prodigal gives out too much and takes in too little, while the stingy man takes in too much and gives out too little. (It must be understood that we are now giving merely an outline and summary, intentionally: and we will, in a later part of the treatise, draw out the distinctions with greater exactness.)

IV. In respect of wealth (*b*):

There are other dispositions besides these just mentioned; a mean state called Munificence (for the munificent man differs from the liberal, the former having necessarily to do with great wealth, the latter with but small); the excess called by the names either of Want of taste or Vulgar Profusion, and the defect Paltriness (these also differ from the extremes connected with liberality, and the manner of their difference shall also be spoken of later).

V. In respect of honor and dishonor. (*a*):

The Mean state Greatness of Soul, the excess which may be called braggadocio, and the defect Littleness of Soul.

VI. In respect of honor and dishonor (*b*):

Now there is a state bearing the same relation to Greatness of Soul as we said just now Liberality does to Munificence, with the difference that is of being about a small amount of the same thing: this state having reference to small honor, as Greatness of Soul to great honor; a man may, of course, grasp at honor either more than he should or less; now he that exceeds in his grasping at it is called ambitious, he that falls short unambitious, he that is just as he should be has no proper name: nor in fact have the states, except that the disposition of the ambitious man is called ambition. For this reason those who are in either extreme lay claim to the mean as a debatable land, and we call the virtuous character sometimes by the name ambitious, sometimes by that of unambitious, and

we commend sometimes the one and sometimes the other. Why we do it shall be said in the subsequent part of the treatise; but now we will go on with the rest of the virtues after the plan we have laid down.

VII. In respect of anger:

Here too there is excess, defect, and a mean state; but since they may be said to have really no proper names, as we call the virtuous character Meek, we will call the Mean state Meekness, and of the extremes, let the man who is excessive be denominated Passionate, and the faulty state Passionateness, and him who is deficient Angerless, and the defect Angerlessness.

There are also three other mean states, having some mutual resemblance, but still with differences; they are alike in that they all have for their object-matter intercourse of words and deeds, and they differ in that one has respect to truth herein, the other two to what is pleasant; and this in two ways, the one relaxation and amusement, the other in all things which occur in daily life. We must say a word or two about these also, that we may the better see that in all matters the mean is praiseworthy, while the extremes are neither right nor worthy of praise but of blame.

Now of these, it is true, the majority have really no proper names, but still we must try, as in the other cases, to coin some for them for the sake of clearness and intelligibility.

I.—In respect of truth:

The man who is in the Mean state we will call Truthful, and his state Truthfulness, and as to the disguise of truth, if it be on the side of exaggeration, Braggadocia, and him that has it a Braggadocia; if on that of diminution, Reserve and Reserved shall be the terms.

II. In respect of what is pleasant in the way of relaxation or amusement:

The Mean state shall be called Easy-pleasantry, and the character accordingly a man of Easy-pleasantry; the excess Buffoonery, and the man a Buffoon; the man deficient herein a Clown, and the state Clownishness.

III. In respect of what is pleasant in daily life:

He that is as he should be may be called Friendly, and his Mean state Friendliness: he that exceeds, if it be without any interested motive, somewhat too Complaisant, if with such motive, a Flatterer: he that is deficient and in all instances unpleasant, Quarrelsome and Cross.

There are mean states likewise in feelings and matters concerning them. Shamefacedness, for instance, is no virtue, still a man is praised for being shamefaced: for in these too the one is denominated the man in the mean state, the other in the excess; the Dumbfounded, for instance, who is overwhelmed with shame on all and any occasions: the man who is in the defect, *i.e.* who has no shame at all in his

composition, is called Shameless: but the right character Shamefaced.

Indignation against successful vice, again, is a state in the Mean between Envy and Malevolence: they all three have respect to pleasure and pain produced by what happens to one's neighbor: for the man who has this right feeling is annoyed at undeserved success of others, while the envious man goes beyond him and is annoyed at all success of others, and the malevolent falls so far short of feeling annoyance that he even rejoices (at misfortune of others).

But for the discussion of these also there will be another opportunity, as of Justice too, because the term is used in more sense than one. So after this we will go accurately into each and say how they are mean states: and in like manner also with respect to the Intellectual Excellences.

Now as there are three states in each case, two faulty either in the way of excess or defect, and one right, which is the mean state, of course all are in a way opposed to one another; the extremes, for instance, not only to the mean but also to one another, and the mean to the extremes: for just as the half is greater if compared with the less portion, and less if compared with the greater, so the mean states, compared with the defects, exceed, whether in feelings or actions, and *vice versâ*. The brave man, for instance, shows as rash when compared with the coward, and cowardly when compared with the rash; similarly too the man of perfected self-mastery, viewed in comparison with the man destitute of all perception, shows like a man of no self-control, but in comparison with the man who really has no self-control, he looks like one destitute of all perception: and the liberal man compared with the stingy seems prodigal, and by the side of the prodigal, stingy.

And so the extreme characters push away, so to speak, towards each other the man in the mean state; the brave man is called a rash man by the coward, and a coward by the rash man, and in the other cases accordingly. And there being this mutual opposition, the contrariety between the extremes is greater than between either and the mean, because they are further from one another than from the mean, just as the greater or less portion differ more from each other than either from the exact half.

Again, in some cases an extreme will bear a resemblance to the mean; rashness, for instance, to courage, and prodigality to liberality; but between the extremes there is the greatest dissimilarity. Now things which are furthest from one another are defined to be contrary, and so the further off the more contrary they will be.

Further: of the extremes in some cases the excess, and in others the defect, is most opposed to the mean: to courage, for instance, not rashness which is the excess, but cowardice which is the defect; whereas to perfected self-mastery not insensibility which is the de-

fect but absence of all self-control which is the excess.

And for this there are two reasons to be given; one from the nature of the thing itself, because from the one extreme being nearer and more like the mean, we do not put this against it, but the other; as, for instance, since rashness is thought to be nearer to courage than cowardice is, and to resemble it more, we put cowardice against courage rather than rashness, because those things which are further from the mean are thought to be more contrary to it. This then is *one reason arising from the thing itself*; there is another arising from our own constitution and make: for in each man's own case those things give the impression of being more contrary to the mean to which we individually have a natural bias. Thus we have a natural bias towards pleasures, for which reason we are much more inclined to the rejection of all self-control, than to self-discipline.

These things then to which the bias is, we call more contrary, and so total want of self-control (the excess) is more contrary than the defect is to be perfected self-mastery.

Now that Moral Virtue is a Mean state, and how it is so, and that it lies between two faulty states, one in the way of excess and another in the way of defect, and that it is so because it has an aptitude to aim at the mean both in feelings and actions, all this has been set forth fully and sufficiently.

And so it is hard to be good: for surely hard it is in each instance to find the mean, just as to find the mean point or center of a circle is not what any man can do, but only he who knows how: just so to be angry, to give money, and be expensive, is what any man can do, and easy: but to do these to the right person, in due proportion, at the right time, with a right object, and in the right manner, this is not as before what any man can do, nor is it easy; and for this cause goodness is rare, and praiseworthy, and noble.

Therefore he who aims at the mean should make it his first care to keep away from that extreme which is more contrary than the other to the mean; just as Calypso in Homer advises Ulysses,

“Clear of this smoke and surge thy barque direct;”

because of the two extremes the one is always more, and the other less, erroneous; and, therefore, since to hit exactly on the mean is difficult, one must take the least of the evils as the safest plan; and thus a man will be doing, if he follows this method.

We ought also to take into consideration our own natural bias; which varies in each man's case, and will be ascertained from the pleasure and pain arising in us. Furthermore, we should force ourselves off in the contrary direction, because we shall find ourselves in the mean after we have removed ourselves far from the wrong side, exactly as men do in straightening bent timber.

But in all cases we must guard most carefully against what is pleasant, and pleasure itself, because we are not impartial judges of it.

We ought to feel in fact towards pleasure as did the old counsellors towards Helen, and in all cases pronounce a similar sentence; for so by sending it away from us, we shall err the less.

Well, to speak very briefly, these are the precautions by adopting which we shall be best able to attain the mean.

Still, perhaps, after all it is a matter of difficulty, and specially in the particular instances: it is not easy, for instance, to determine exactly in what manner, with what persons, for what causes, and for what length of time, one ought to feel anger: for we ourselves sometimes praise those who are defective in this feeling, and we call them meek; at another, we term the hot-tempered manly and spirited.

Then, again, he who makes a small deflection from what is right, be it on the side of too much or too little, is not blamed, only he who makes a considerable one; for he cannot escape observation. But to what point or degree a man must err in order to incur blame, it is not easy to determine exactly in words: nor in fact any of those points which are matter of perception by the Moral Sense: such questions are matters of detail, and the decision of them rests with the Moral Sense.

At all events thus much is plain, that the mean state is in all things praiseworthy, and that practically we must deflect sometimes towards excess sometimes towards defect, because this will be the easiest method of hitting on the mean, that is, on what is right.

BOOK III

I. Now since Virtue is concerned with the regulations of feelings and actions, and praise and blame arise upon such as are voluntary, while for the involuntary allowance is made, and sometimes compassion is excited, it is perhaps a necessary task for those who are investigating the nature of Virtue to draw out the distinction between what is voluntary and what involuntary; and it is certainly useful for legislators, with respect to the assigning of honors and punishments.

Involuntary actions then are thought to be of two kinds, being done either on compulsion, or by reason of ignorance.

An action is, properly speaking, compulsory, when the origination is external to the agent, being such that in it the agent (perhaps we may more properly say the patient) contributes nothing; as if a wind were to convey you anywhere, or men having power over your person.

But when actions are done, either from fear of greater evils, or from some honorable motive, as, for instance, if you were ordered to commit some base act by a despot who had your parents or children in his power, and they were to be saved upon your compliance or die upon your refusal, in such cases there is room for a question whether the actions are voluntary or involuntary.

A similar question arises with respect to cases of throwing goods overboard in a storm: abstractedly no man throws away his property willingly, but with a view to his own and his shipmates' safety any one would who had any sense.

The truth is, such actions are of a mixed kind, but are most like voluntary actions; for they are choiceworthy at the time when they are being done, and the end or object of the action must be taken with reference to the actual occasion. Further, we must denominate an action voluntary or involuntary at the time of doing it: now in the given case the man acts voluntarily, because the originating of the motion of his limbs in such actions rests with himself; and where the origination is in himself it rests with himself to do or not to do.

Such actions then are voluntary, though in the abstract perhaps involuntary because no one would choose any of such things in and by itself.

But for such actions men sometimes are even praised, as when they endure any disgrace or pain to secure great and honorable equivalents;

if *vice versa*, then they are blamed, because it shows a base mind to endure things very disgraceful for no honorable object, or for a trifling one.

For some again no praise is given, but allowance is made; as where a man does what he should not by reason of such things as overstrain the powers of human nature, or pass the limits of human endurance.

Some acts perhaps there are for which compulsion cannot be pleaded, but a man should rather suffer the worst and die; how absurd, for instance, are the pleas of compulsion with which Alcæon in Euripides' play excuses his matricide!

But it is difficult sometimes to decide what kind of thing should be chosen instead of what, or what endured in preference to what, and much more so to abide by one's decisions: for in general the alternatives are painful, and the actions required are base, and so praise or blame is awarded according as persons have been compelled or no.

What kind of actions then are to be called compulsory? may we say, simply and abstractedly whenever the cause is external and the agent contributes nothing; and that where the acts are in themselves such as one would not wish but choiceworthy at the present time and in preference to such and such things, and where the origination rests with the agent, the actions are in themselves involuntary but at the given time and in preference to such and such things voluntary; and they are more like voluntary than involuntary, because the actions consist of little details, and these are voluntary.

But what kind of things one ought to choose instead of what, it is not easy to settle, for there are many differences in particular instances.

But suppose a person should say, things pleasant and honorable exert a compulsive force (for that they are external and do compel); at that rate every action is on compulsion, because these are universal motives of action.

Again, they who act on compulsion and against their will do so with pain; but they who act by reason of what is pleasant or honorable act with pleasure.

It is truly absurd for a man to attribute his action to external things instead of to his own capacity for being easily caught by them; or, again, to ascribe the honorable to himself, and the base ones to pleasure.

So then that seems to be compulsory "whose origination is from without, the party compelled contributing nothing."

Now every action of which ignorance is the cause is not-voluntary, but that only is involuntary which is attended with pain and remorse; for clearly the man who has done anything by reason of ignorance, but is not annoyed at his own action, cannot be said to have done

it *with* his will because he did not know he was doing it, nor again *against* his will because he is not sorry for it.

So then of the class "acting by reason of ignorance," he who feels regret afterwards is thought to be an involuntary agent, and him that has no such feeling, since he certainly is different from the other, we will call a not-voluntary agent; for as there is a real difference it is better to have a proper name.

Again, there seems to be a difference between acting *because of* ignorance and acting *with* ignorance: for instance, we do not usually assign ignorance as the cause of the actions of the drunken or angry man, but either the drunkenness or the anger, yet they act not knowingly but with ignorance.

Again, every bad man is ignorant what he ought to do and what to leave undone, and by reason of such error men become unjust and wholly evil.

Again, we do not usually apply the term involuntary when a man is ignorant of his own true interest; because ignorance which affects moral choice constitutes depravity but not involuntariness: nor does any ignorance of principle (because for this men are blamed) but ignorance in particular details, wherein consists the action and where-with it is concerned, for in these there is both compassion and allowance, because he who acts in ignorance of any of them acts in a proper sense involuntarily.

It may be as well, therefore, to define these particular details; what they are, and how many; viz. who acts, what he is doing, with respect to what or in what, sometimes with what, as with what instrument, and with what result (as that of preservation, for instance), and how, as whether softly or violently.

All these particulars, in one and the same case, no man in his senses could be ignorant of; plainly not of the agent, being himself. But what he is doing a man may be ignorant, as men in speaking say a thing escaped them unawares; or as Æschylus did with respect to the Mysteries, that he was not aware that it was unlawful to speak of them; or as in the case of that catapult accident the other day the man said he discharged it merely to display its operation. Or a person might suppose a son to be an enemy, as Merop did; or that the spear really pointed was rounded off; or that the stone was a pumice; or in striking with a view to save might kill; or might strike when merely wishing to show another, as people do in sham-fighting.

Now since ignorance is possible in respect to all these details in which the action consists, he that acted in ignorance of any of them is thought to have acted involuntarily, and he most so who was in ignorance as regards the most important, which are thought to be those in which the action consists, and the result.

Further, not only must the ignorance be of this kind, to constitute

an action involuntary, but it must be also understood that the action is followed by pain and regret.

Now since all involuntary action is either upon compulsion or by reason of ignorance, Voluntary Action would seem to be "that whose origination is in the agent, he being aware of the particular details in which the action consists."

For, it may be, men are not justified by calling those actions involuntary, which are done by reason of Anger or Lust.

Because, in the first place, if this be so no other animal but man, and not even children, can be said to act voluntarily. Next, is it meant that we never act voluntarily when we act from Lust or Anger, or that we act voluntarily in doing what is right and involuntarily in doing what is discreditable? The latter supposition is absurd, since the cause is one and the same. Then as to the former, it is a strange thing to maintain actions to be involuntary which we are bound to grasp at: now there are occasions on which anger is a duty, and there are things which we are bound to lust after, health, for instance, and learning.

Again, whereas actions strictly involuntary are thought to be attended with pain, those which are done to gratify lust are thought to be pleasant.

Again: how does the involuntariness make any difference between wrong actions done from deliberate calculation, and those done by reason of anger? for both ought to be avoided, and the irrational feelings are thought to be just as natural to man as reason, and so of course must be such actions of the individual as are done from Anger and Lust. It is absurd then to class these actions among the involuntary.

Having thus drawn out the distinction between voluntary and involuntary action our next step is to examine into the nature of Moral Choice, because this seems most intimately connected with Virtue and to be a more decisive test of moral character than a man's acts are.

Now Moral Choice is plainly voluntary, but the two are not co-extensive, voluntary being the more comprehensive term; for first, children and all other animals share in voluntary action but not in Moral Choice; and next, sudden actions we call voluntary but do not ascribe them to Moral Choice.

Nor do they appear to be right who say it is lust or anger, or wish, or opinion of a certain kind; because, in the first place, Moral Choice is not shared by the irrational animals while Lust and Anger are. Next; the man who fails of self-control acts from Lust but not from Moral Choice; the man of self-control, on the contrary, from Moral Choice, not from Lust. Again: whereas Lust is frequently opposed to Moral Choice, Lust is not to Lust.

Lastly: the object-matter of Lust is the pleasant and the painful, but of Moral Choice neither the one nor the other. Still less can it be Anger, because actions done from Anger are thought generally to be least of all consequent on Moral Choice.

Nor is it Wish either, though appearing closely connected with it; because, in the first place, Moral Choice has not for its objects impossibilities, and if a man were to say he chose them he would be thought to be a fool; but Wish may have impossible things for its objects, immortality for instance.

Wish again may be exercised on things in the accomplishment of which one's self could have nothing to do, as the success of any particular actor or athlete; but no man chooses things of this nature, only such as he believes he may himself be instrumental in procuring.

Further: Wish has for its object the End rather, but Moral Choice the means to the End; for instance, we wish to be healthy but we choose the means which will make us so; or happiness again we wish for, and commonly say so, but to say we choose is not an appropriate term, because, in short, the province of Moral Choice seems to be those things which are in our own power.

Neither can it be Opinion; for Opinion is thought to be unlimited in its range of objects, and to be exercised as well upon things eternal and impossible as on those which are in our own power: again, Opinion is logically divided into true and false, not into good and bad as Moral Choice is.

However, nobody perhaps maintains its identity with Opinion simply; but it is not the same with opinion of any kind, because by choosing good and bad things we are constituted of a certain character, but by having opinions on them we are not.

Again, we choose to take or avoid, and so on, but we opine what a thing is, or for what it is serviceable, or how; but we do not opine to take or avoid.

Further, Moral Choice is commended rather for having a right object than for being judicious, but Opinion for being formed in accordance with truth.

Again, we choose such things as we pretty well know to be good, but we form opinions respecting such as we do not know at all.

And it is not thought that choosing and opining best always go together, but that some opine the better course and yet by reason of viciousness choose not the things which they should.

It may be urged, that Opinion always precedes or accompanies Moral Choice; be it so, this makes no difference, for this is not the point in question, but whether Moral Choice is the same as Opinion of a certain kind.

Since then it is none of the aforementioned things, what is it, or how is it characterized? Voluntary it plainly is, but not all

voluntary action is an object of Moral Choice. May we not say then, it is "that voluntary which has passed through a stage of previous deliberation?" because Moral Choice is attended with reasoning and intellectual process. The etymology of its Greek name seems to give a hint of it, being when analyzed "chosen in preference to somewhat else."

Well then; do men deliberate about everything, and is anything soever the object of Deliberation, or are there some matters with respect to which there is none? (It may be as well perhaps to say, that by "object of Deliberation" is meant such matter as a sensible man would deliberate upon, not what any fool or madman might.)

Well: about eternal things no one deliberates; as, for instance, the universe, or the incommensurability of the diameter and side of a square.

Nor again about things which are in motion but which always happen in the same way either necessarily, or naturally, or from some other cause, as the solstices or the sunrise.

Nor about those which are variable, as drought and rains; nor fortuitous matters, as finding of treasure.

Nor in fact even about all human affairs; nor Lacedæmonian, for instance, deliberate as to the best course for the Scythian government to adopt; because in such cases we have no power over the result.

But we do deliberate respecting such practical matters as are in our power (which are what are left after all our exclusions.)

I have adopted this division because causes seem to be divisible into nature, necessity, chance, and moreover intellect, and all human powers.

And as man in general deliberates about what man in general can effect, so individuals do about such practical things as can be effected through their own instrumentality.

Again, we do not deliberate respecting such arts or sciences as are exact and independent: as, for instance, about written characters, because we have no doubt how they should be formed; but we do deliberate on all such things as are usually done through our own instrumentality, but not invariably in the same way; as, for instance, about matters connected with the healing art, or with money-making; and, again, more about piloting ships than gymnastic exercises, because the former has been less exactly determined, and so forth; and more about arts than sciences, because we more frequently doubt respecting the former.

So then Deliberation takes place in such matters as are under general laws, but still uncertain how in any given case they will issue, *i.e.* in which there is some indefiniteness; and for great matters we

associate coadjutors in counsel, distrusting our ability to settle them alone.

Further, we deliberate not about Ends, but Means to Ends. No physician, for instance, deliberates whether he will cure, nor orator whether he will persuade, nor statesman whether he will produce a good constitution, nor in fact any man in any other function about his particular End; but having set before them a certain End they look how and through what means it may be accomplished: if there is a choice of means, they examine further which are easiest and most creditable; or, if there is but one means of accomplishing the object, then how it may be through this, this again through what, till they come to the first cause; and this will be the last found; for a man engaged in a process of deliberation seems to seek and analyze, as a man, to solve a problem, analyzes the figures given him. And plainly not every search is Deliberation, those in mathematics to wit, but every Deliberation is a search, and the last step in the analysis is the first in the constructive process. And if in the course of their search men come upon an impossibility, they give it up; if money, for instance, be necessary, but cannot be got: but if the thing appears possible they then attempt to do it.

And by possible I mean what may be done through our own instrumentality (of course what may be done through our friends is through our own instrumentality in a certain sense, because the origination in such cases rests with us). And the object of search is sometimes the necessary instruments, sometimes the method of using them; and similarly in the rest sometimes through what, and sometimes how or through what.

So it seems, as has been said, that Man is the originator of his actions; and Deliberation has for its object whatever may be done through one's own instrumentality, and the actions are with a view to other things; and so it is, not the End, but the Means to Ends on which Deliberation is employed.

Nor, again, is it employed on matters of detail, as whether the substance before me is bread, or has been properly cooked; for these come under the province of sense, and if a man is to be always deliberating, he may go on *ad infinitum*.

Further, exactly the same matter is the object both of Deliberation and Moral Choice; but that which is the object of Moral Choice is thenceforward separated off and definite, because by object of Moral Choice is denoted that which after Deliberation has been preferred to something else: for each man leaves off searching how he shall do a thing when he has brought the origination up to himself, i.e. to the governing principle in himself, because it is this which makes the choice. A good illustration of this is furnished by the old regal constitutions which Homer drew from, in which the Kings would

announce to the commonalty what they had determined before.

Now since that which is the object of Moral Choice is something in our own power, which is the object of deliberation and the grasping of the Will, Moral Choice must be "a grasping after something in our own power consequent upon Deliberation:" because after having deliberated we decide, and then grasp by our Will in accordance with the result of our deliberation.

Let this be accepted as a sketch of the nature and object of Moral Choice, that object being "Means to Ends."

That Wish has for its object-matter the End, has been already stated; but there are two opinions respecting it; some thinking that its object is real good, others whatever impresses the mind with a notion of good.

Now those who maintain that the object of Wish is real good are beset by this difficulty, that what is wished for by him who chooses wrongly is not really an object of Wish (because, on their theory, if it is an object of wish, it must be good, but it is, in the case supposed, evil). Those who maintain, on the contrary, that that which impresses the mind with a notion of good is properly the object of Wish, have to meet this difficulty, that there is nothing naturally an object of Wish but to each individual whatever seems good to him; now different people have different notions, and it may chance contrary ones.

But, if these opinions do not satisfy us, may we not say that, abstractedly and as a matter of objective truth, the really good is the object of Wish, but to each individual whatever impresses his mind with the notion of good. And so to the good man that is an object of Wish which is really and truly so, but to the bad man anything may be; just as physically those things are wholesome to the healthy which are really so, but other things to the sick. And so too of bitter and sweet, and hot and heavy, and so on. For the good man judges in every instance correctly, and in every instance the notion conveyed to his mind is the true one.

For there are fair and pleasant things peculiar to, and so varying with, each state; and perhaps the most distinguishing characteristic of the good man is his seeing the truth in every instance, he being, in fact, the rule and measure of these matters.

The multitude of men seem to be deceived by reason of pleasure, because though it is not really a good it impresses their minds with the notion of goodness, so they choose what is pleasant as good and avoid pain as an evil.

Now since the End is the object of Wish, and the means to the End of Deliberation and Moral Choice, the actions regarding these matters must be in the way of Moral Choice, *i.e.* voluntary: but the acts

of working out the virtues are such actions, and therefore Virtue is in our power.

And so too is Vice: because wherever it is in our power to do it is also in our power to forbear doing, and vice versa: therefore if the doing (being in a given case creditable) is in our power, so too is the forbearing (which is in the same case discreditable), and vice versa.

As for the well-known saying, "No man voluntarily is wicked or involuntarily happy," it is partly true, partly false; for no man is happy against his will, of course, but wickedness is voluntary. Or must we dispute the statement lately made, and not say that Man is the originator or generator of his actions as much as of his children?

But if this matter of plain manifest fact, and we cannot refer our actions to any other originations beside those in our own power, those things must be in our own power, and so voluntary, the originations of which are in ourselves.

Moreover, testimony seems to be borne to these positions both privately by individuals, and by law-givers too, in that they chastise and punish those who do wrong (unless they do so on compulsion, or by reason of ignorance which is not self-caused), while they honor those who act rightly, under the notion of being likely to encourage the latter and restrain the former. But such things as are not in our own power, *i.e.* not voluntary, no one thinks of encouraging us to do, knowing it to be of no avail for one to have been persuaded not to be hot (for instance), or feel pain, or be hungry, and so forth, because we shall have those sensations all the same.

And what makes the case stronger is this: that they chastise for the very fact of ignorance, when it is thought to be self-caused; to the drunken, for instance, penalties are double, because the origination in such case lies in a man's own self: for he might have helped getting drunk, and this is the cause of his ignorance.

Again, those also who are ignorant of legal regulations which they are bound to know, and which are not hard to know, they chastise; and similarly in all other cases where neglect is thought to be the cause of the ignorance, under the notion that it was in their power to prevent their ignorance, because they might have paid attention.

But perhaps a man is of such a character that he cannot attend to such things: still men are themselves the causes of having become such characters by living carelessly, and also of being unjust or destitute of self-control, the former by doing evil actions, the latter by spending their time in drinking and such-like; because the particular acts of working form corresponding characters, as is shown by those who are practising for any contest or particular course of action, for such men persevere in the acts of working.

As for the plea, that a man did not know that habits are produced from separate acts of working, we reply, such ignorance is a mark of excessive stupidity.

Furthermore, it is wholly irrelevant to say that the man who acts unjustly or dissolutely does not *wish* to attain the habits of these vices: for if a man wittingly does those things whereby he must become unjust he is to all intents and purposes unjust voluntarily; but he cannot with a wish cease to be unjust and become just. For, to take the analogous case, the sick man cannot with a wish be well again, yet in a supposable case he is voluntarily ill because he has produced his sickness by living intemperately and disregarding his physicians. There was a time then when he might have helped being ill, but now he has let himself go he cannot any longer; just as he who has let a stone out of his hand cannot recall it, and yet it rested with him to aim and throw it, because the origination was in his power. Just so the unjust man, and he who has lost all self-control, might originally have helped being what they are, and so they are voluntarily what they are; but now that they are become so they no longer have the power of being otherwise.

And not only are mental diseases voluntary, but the bodily are so in some men, whom we accordingly blame: for such as are naturally deformed no one blames, only such as are so by reason of want of exercise, and neglect: and so too of weakness and maiming: no one would think of upbraiding, but would rather compassionate, a man who is blind by nature, or from an accident; but every one would blame him who was so from excess of wine, or any other kind of intemperance. It seems, then, that in respect of bodily diseases, those which depend on ourselves are censured, those which do not are not censured; and if so, then in the case of the mental disorders, those which are censured must depend upon ourselves.

But suppose a man to say, "that (by our own admission) all men aim at that which conveys to their minds an impression of good, and that men have no control over this impression, but that the End impresses each with a notion correspondent to his own individual character; that to be sure if each man is in a way the cause of his own moral state, so he will be also of the kind of impression he receives: whereas, if this is not so, no one is the cause to himself of doing evil actions, but he does them by reason of ignorance of the true End, supposing that through their means he will secure the chief good. Further, that this aiming at the End is no matter of one's own choice, but one must be born with a power of mental vision, so to speak, whereby to judge fairly and choose that which is really good; and he is blessed by nature who has this naturally well: because it is the most important thing and the fairest, and what a man cannot get or learn from another but will have such as nature has given it;

and for this to be so given well and fairly would be excellence of nature in the highest and truest sense."

If all this be true, how will Virtue be a whit more voluntary than Vice? Alike to the good man and the bad, the End gives its impression and is fixed by nature or howsoever you like to say, and they act so and so, referring everything else to this End.

Whether then we suppose that the End impresses each man's mind with certain notions not merely by nature, but that there is somewhat also dependent on himself; or that the End is given by nature, and yet Virtue is voluntary because the good man does all the rest voluntarily, Vice must be equally so; because his own agency equally attaches to the bad man in the actions, even if not in the selection of the End.

If then, as is commonly said, the Virtues are voluntary (because we at least co-operate in producing our moral states, and we assume the End to be of a certain kind according as we ourselves of certain characters), the Vices must be voluntary also, because the cases are exactly similar.

Well now, we have state generally respecting the Moral Virtues, the genus (in outline), that they are mean states, and that they are habits, and how they are formed, and that they are of themselves calculated to act upon the circumstances out of which they were formed, and that they are in our own power and voluntary, and are to be done so as right Reason may direct.

But the particular actions and the habits are not voluntary in the same sense; for of the actions we are masters from beginning to end (supposing of course a knowledge of the particular details), but only of the origination of the habits, the addition by small particular accessions not being cognizable (as is the case with sickness): still they are voluntary because it rested with us to use our circumstances this way or that.

Here we will resume the particular discussion of the Moral Virtues, and say what they are, what is their object-matter, and how they stand respectively related to it: of course their number will be thereby shown.

First, then, of Courage. Now that it is a mean state, in respect of fear and boldness, has been already said: further, the objects of our fears are obviously things fearful or, in a general way of statement, evils; which accounts for the common definition of fear, viz. "expectation of evil."

Of course we fear evils of all kinds: disgrace, for instance, poverty, disease, desolateness, death; but not all these seem to be the object-matter of the Brave man, because there are things which to fear is right and noble, and not to fear is base; disgrace, for example, since he who fears this is a good man and has a sense of honor, and he who

does not fear it is shameless (though there are those who call him Brave by analogy, because he somewhat resembles the Brave man who agrees with him in being free from fear); but poverty, perhaps, or disease, and in fact whatever does not proceed from viciousness, nor is attributable to his own fault, a man ought not to fear: still, being fearless in respect of these would not constitute a man Brave in the proper sense of the term.

Yet we do apply the term in right of the similarity of the cases; for there are men who, though timid in the dangers of war, are liberal men and are stout enough to face loss of wealth.

And, again, a man is not a coward for fearing insult to his wife or children, or envy, or any such thing; nor is he a Brave man for being bold when going to be scourged.

What kind of fearful things then do constitute the object-matter of the Brave man? first of all, must they not be the greatest, since no man is more apt to withstand what is dreadful. Now the object of the greatest dread is death, because it is the end of all things, and the dead man is thought to be capable neither of good nor evil. Still it would seem that the Brave man has not for his object-matter even death in every circumstance; on the sea, for example, or in sickness: in what circumstances then? must it not be in the most honorable? now such is death in war, because it is death in the greatest and most honorable danger; and this is confirmed by the honors awarded in communities, and by monarchs.

He then may be most properly denominated Brave who is fearless in respect of honorable death and such sudden emergencies as threaten death; now such specially are those which arise in the course of war.

It is not meant but that the Brave man will be fearless also on the sea (and in sickness), but not in the same way as sea-faring men; for these are light-hearted and hopeful by reason of their experience, while landsmen though Brave are apt to give themselves up for lost and shudder at the notion of such a death: to which it should be added that Courage is exerted in circumstances which admit of doing something to help one's self, or in which death would be honorable; now neither of these requisites attach to destruction by drowning or sickness.

Again, fearful is a term of relation, the same thing not being so to all, and there is according to common parlance somewhat so fearful as to be beyond human endurance: this of course would be fearful to every man of sense, but those objects are level to the capacity of man differ in magnitude and admit of degrees, so too the objects of confidence or boldness.

Now the Brave man cannot be frightened from his propriety (but of course only so far as he is man); fear such things indeed he will, but he will stand up against them as he ought and as right reason may

direct, with a view to what is honorable, because this is the end of the virtue.

Now it is possible to fear these things too much, or too little, or again to fear what is not really fearful as if it were such. So the errors come to be either that a man fears when he ought not to fear at all, or that he fears in an improper way, or at a wrong time, and so forth; and so too in respect of things inspiring confidence. He is Brave then who withstands, and fears, and is bold, *in respect of right objects, from a right motive in right manner, and at right times: since the Brave man suffers or acts as he ought and as right reason may direct.*

Now the end of every separate act of working is that which accords with the habit, and so to the Brave man Courage; which is honorable! therefore such is also the End, since the character of each is determined by the End.

So honor is the motive from which the Brave man withstands things fearful and performs the acts which accord with Courage.

Of the characters on the side of Excess, he who exceeds in utter absence of fear has *no appropriate name* (*I observed before that many states have none*), but he would be a madman or inaccessible to pain if he feared nothing, neither earthquake, nor the billows, as they tell of the Celts.

He again who exceeds in confidence in respect of things fearful is rash. He is thought moreover to be a braggart, and to advance unfounded claims to the character of Brave: the relation which the Brave man really bears to objects of fear this man wishes to appear to bear, and so imitates him in whatever points he can; for this reason most of them exhibit a curious mixture of rashness and cowardice; because, affecting rashness in these circumstances, they do not withstand what is *truly fearful*.

The man moreover who exceeds in feeling fear is a coward, since there attach to him the circumstances of fearing wrong objects, in wrong ways, and so forth. He is deficient also in feeling confidence, but he is most clearly seen as exceeding in the case of pains; *he is a fainthearted kind of man, for he fears all things: the Brave man is just the contrary, for boldness is the property of the light-hearted and hopeful.*

So the coward, the rash, and the Brave man have exactly the same object-matter, but stand differently related to it: the two first-mentioned respectively exceed and are deficient, the last is in a mean state and as he ought to be. The rash again are precipitate, and, being eager before danger, when actually in it fall away, while the Brave are quick and sharp in action, but before are quiet and composed.

Well then, as has been said, Courage is a mean state in respect of objects inspiring boldness or fear, in the circumstances which have been

stated, and the Brave man chooses his line and withstands danger either because to do so is honorable, or because not to do so is base. But dying to escape from poverty, or the pangs of love, or anything that is simply painful, is the act not of a Brave man but of a coward; because it is mere softness to fly from what is toilsome, and the suicide braves the terrors of death not because it is honorable but to get out of the reach of evil.

Courage proper is somewhat of the kind I have described, but there are dispositions, differing in five ways, which also bear in common parlance the name of Courage.

We will take first that which bears most resemblance to the true, the Courage of Citizenship, so named because the motives which are thought to actuate the members of a community in braving danger are the penalties and disgrace held out by the laws to cowardice, and the dignities conferred on the Brave; which is thought to be the reason why those are the bravest people among whom cowards are visited with disgrace and the Brave held in honor.

Such is the kind of Courage Homer exhibits in his characters; Diomed and Hector for example. The latter says,

"Polydamas will be the first to fix
Disgrace upon me."

Diomed again,

"For Hector surely will hereafter say,
Speaking in Troy, Tydides by my hand"

This I say most nearly resembles the Courage before spoken of, because it arises from virtue, from a feeling a shame, and a desire of what is noble (that is, of honor), and avoidance of disgrace which is base.

In the same rank one would be inclined to place those also who act under compulsion from their commanders; yet are they really lower, because not a sense of honor but fear is the motive from which they act, and what they seek to avoid is not that which is base but that which is simply painful: commanders do in fact compel their men sometimes, as Hector says (to quote Homer again),

"But whomsoever I shall find cowering afar from the fight,
The teeth of dogs she shall by no means escape."

Those commanders who station staunch troops by doubtful ones, or who beat their men if they flinch, or who draw their troops up in line with the trenches, or other similar obstacles, in their rear, do in effect the same as Hector, for they all use compulsion.

But a man is to be Brave, not on compulsion, but from a sense of honor.

In the next place, Experience and Skill in the various particulars

is thought to be a species of Courage: whence Socrates also thought that Courage was knowledge.

This quality is exhibited of course by different men under different circumstances, but in war like matters, with which we are now concerned, it is exhibited by the soldiers ("the regulars"): for there are, it would seem, many things in war of no real importance which these have been constantly used to see; so they have a show of Courage because other people are not aware of the real nature of these things. Then again by reason of their skill they are better able than any others to inflict without suffering themselves, because they are able to use their arms and have such as are most serviceable both with a view to offence and defence: so that their case is parallel to that of armed men fighting with unarmed or trained athletes with amateurs, since in contests of this kind those are the best fighters, not who are the bravest men, but who are the strongest and are in the best condition.

In fact, the regular troops come to be cowards whenever the danger is greater than their means of meeting it; supposing, for example, that they are inferior in number and resources: then they are the first to fly, but the mere militia stand and fall on the ground (which as you know really happened at the Hermæum), for in the eyes of these flight was disgraceful and death preferable to safety bought at such a price: while "the regulars" originally went into the danger under a notion of their own superiority, but on discovering their error they took to flight, having greater fear of death than of disgrace; but this is not the feeling of the Brave man.

Thirdly, mere Animal Spirit is sometimes brought under the term Courage: they are thought to be Brave who are carried on by mere Animal Spirit, as are wild beasts against those who have wounded them, because in fact the really Brave have much Spirit, there being nothing like it for going at danger of any kind; whence those frequent expressions in Homer, "infused strength into his spirit," "roused his strength and spirit," or again, "and keen strength in his nostrils," "his blood boiled:" for all these seem to denote the arousing and impetuosity of the Animal Spirit.

Now they that are truly Brave act from a sense of honor, and this Animal Spirit co-operates with them; but wild beasts from pain, that is because they have been wounded, or are frightened; since if they are quietly in their own haunts, forest or marsh, they do not attack men. Surely they are not Brave because they rush into danger when goaded on by pain and mere Spirit, without any view of the danger: else would asses be Brave when they are hungry, for though beaten they will not then leave their pasture: profligate men besides do many bold actions by reason of their lust. We may conclude then that they are not Brave who are goaded on to meet danger by pain and mere Spirit; but still this temper which arises from Animal Spirit appears

to be most natural, and would be Courage of the true kind if it could have added to it moral choice and the proper motive.

So men also are pained by a feeling of anger, and take pleasure in revenge; but they who fight from these causes may be good fighters, but they are not truly Brave (in that they do not act from a sense of honor, nor as reason directs, but merely from the present feeling), still they bear some resemblance to that character.

Nor, again, are the Sanguine and Hopeful therefore Brave: since their boldness in dangers arises from their frequent victories over numerous foes. The two characters are alike, however, in that both are confident; but then the Brave are so from the afore-mentioned causes, whereas these are so from a settled conviction of their being superior and not likely to suffer anything in return (they who are intoxicated do much the same, for they become hopeful when in that state); but when the event disappoints their expectations they run away: now it was said to be the character of a Brave man to withstand things which are fearful to man or produce that impression, because it is honorable so to do and the contrary is dishonorable.

For this reason it is thought to be a greater proof of Courage to be fearless and undisturbed under the pressure of sudden fear than under that which may be anticipated, because Courage then comes rather from a fixed habit, or less from preparation: since as to foreseen dangers a man might take his line even from calculation and reasoning, but in those which are sudden he will do so according to his fixed habit of mind.

Fifthly and lastly, those who are acting under Ignorance have a show of Courage and are not very far from the Hopeful; but still they are inferior inasmuch as they have no opinion of themselves; while the others have, and therefore stay and contest a field for some little time; but they who have been deceived fly the moment they know things to be otherwise than they supposed, which the Argives experienced when they fell on the Lacedæmonians, taking them for the men of Sicyon.

We have described then what kind of men the Brave are, and what they who are thought to be, but are not really, Brave.

It must be remarked, however, that though Courage has for its object-matter boldness and fear it has not both equally so, but objects of fear much more than the former; for he that under pressure of these is undisturbed and stands related to them as he ought is better entitled to the name of Brave than he who is properly affected towards objects of confidence. So then men are termed Brave for withstanding painful things.

It follows that Courage involves pain and is justly praised, since it is a harder matter to withstand things that are painful than to abstain from such as are pleasant.

It must not be thought but that the End and object of Courage is pleasant, but it is obscured by the surrounding circumstances: which happens also in the gymnastic games; to the boxers the End is pleasant with a view to which they act, I mean the crown and the honors; but the receiving the blows they do is painful and annoying to flesh and blood, and so in all the labor they have to undergo; and, as these drawbacks are many, the object in view being small appears to have no pleasantness in it.

If then we may say the same of Courage, of course death and wounds must be painful to the Brave man and against his will: still he endures these because it is honorable so to do or because it is dishonorable not to do. And the more complete his virtue and his happiness so much the more will he be pained at the notion of death: since to such a man as he is it is best worth while to live, and he with full consciousness is deprived of the greatest goods by death, and this a painful idea. But he is not the less Brave for feeling it to be so, nay rather it may be he is shown to be more so because he chooses the honor that may be reaped in war in preference to retaining safe possession of these other goods. The fact is that to act with pleasure does not belong to all the virtues, except so far as a man realizes the End of his actions.

But there is perhaps no reason why not such men should make the best soldiers, but those who are less truly Brave but have no other good to care for: these being ready to meet danger and bartering their lives against small gain.

Let thus much be accepted as sufficient on the subject of Courage; the true nature of which it is not difficult to gather, in outline at least, from what has been said.

Next let us speak of Perfected Self-Mastery, which seems to claim the next place to Courage, since these two are the Excellences of the Irrational part of the Soul.

That it is a mean state, having for its object-matter Pleasures, we have already said (Pains being in fact its object-matter in a less degree and dissimilar manner), the state of utter absence of self-control has plainly the same object-matter; the next thing then is to determine what kind of Pleasures.

Let Pleasures then be understood to be divided into mental and bodily: instances of the former being love of honor or of learning: it being plain that each man takes pleasure in that of these two objects which he has a tendency to like, his body being no way affected but rather his intellect. Now men are not called perfectly self-mastering or wholly destitute of self-control in respect of pleasures of this class: nor in fact in respect of any which are not bodily; those for example who love to tell long stories, and are prosy, and spend their days about mere chance matters, we call gossips but not wholly desti-

tute of self-control, nor again those who are pained at the loss of money or friends.

It is bodily Pleasures then which are the object-matter of Perfected Self-Mastery, but not even all these indifferently: I mean, that they who take pleasure in objects perceived by the Sight, as colors, and forms, and painting, are not denominated men of Perfected Self-Mastery, or wholly destitute of self-control; and yet it would seem that one may take pleasure even in such objects, as one ought to do, or excessively, or too little.

So too of objects perceived by the sense of Hearing; no one applies the terms before quoted respectively to those who are excessively pleased with musical tunes or acting, or to those who take such pleasure as they ought.

Nor again to those persons whose pleasure arises from the sense of Smell, except incidentally: I mean, we do not say men have no self-control because they take pleasure in the scent of fruit, or flowers, or incense, but rather when they do so in the smells of unguents and sauces: since men destitute of self-control take pleasure herein, because hereby the objects of their lusts are recalled to their imagination (you may also see other men take pleasure in the smell of food when they are hungry): but to take pleasure in such is a mark of the character before named since these are objects of desire to him.

Now not even brutes receive pleasure in right of these senses, except incidentally. I mean, it is not the scent of hares' flesh but the eating it which dogs take pleasure in, perception of which pleasure is caused by the sense of Smell. Or again, it is not the lowing of the ox but eating him which the lion likes; but of the fact of his nearness the lion is made sensible by the lowing, and so he appears to take pleasure in this. In like manner, he has no pleasure in merely seeing or finding a stag or wild goat, but in the prospect of a meal.

The habits of Perfect Self-Mastery and entire absence of self-control have then for their object-matter such pleasures as brutes also share in, for which reason they are plainly servile and brutish: they are Touch and Taste.

But even Taste men seem to make little or no use of; for to the sense of Taste belongs the distinguishing of flavors; what men do, in fact who are testing the quality of wines or seasoning "made dishes."

But men scarcely take pleasure at all in these things, at least those whom we call destitute of self-control do not, but only in the actual enjoyment which arises entirely from the sense of Touch, whether in eating or in drinking, or in grosser lusts. This accounts for the wish said to have been expressed once by a great glutton, "that his throat had been formed longer than a crane's neck," implying that his pleasure was derived from the Touch.

The sense then with which is connected the habit of absence of self-

control is the most common of all the senses, and this habit would seem to be justly a matter of reproach, since it attaches to us not in so far as we are men but in so far as we are animals. Indeed it is brutish to take pleasure in such things and to like them best of all; for the most respectable of the pleasures arising from the touch have been set aside; those, for instance, which occur in the course of gymnastic training from the rubbing and the warm bath: because the touch of the man destitute of self-control is not indifferently of any part of the body but only of particular parts.

Now of lusts or desires some are thought to be universal, others peculiar and acquired; thus desire for food is natural since every one who really needs desires also food, whether solid or liquid, or both (and, as Homer says, the man in the prime of youth needs and desires intercourse with the other sex); but when we come to this or that particular kind, then neither is the desire universal nor in all men is it directed to the same objects. And therefore the conceiving of such desires plainly attaches to us as individuals. It must be admitted, however, that there is something natural in it: because different things are pleasant to different men and a preference of some particular objects to chance ones is universal. Well then, in the case of the desires which are strictly and properly natural few men go wrong and all in one direction, that is, on the side of too much: I mean, to eat and drink of such food as happens to be on the table till one is overfilled is exceeding in quantity the natural limit, since the natural desire is simply a supply of a real deficiency.

For this reason these men are called belly-mad, as filling it beyond what they ought, and it is the slavish who become of this character.

But in respect of the peculiar pleasures many men go wrong and in many different ways; for whereas the term "fond of so and so" implies either taking pleasure in wrong objects, or taking pleasure excessively, or as the mass of men do, or in a wrong way, they who are destitute of all self-control exceed in all these ways; that is to say, they take pleasure in some things in which they ought not to do so (because they are properly objects of detestation), and in such as it is right to take pleasure in they do so more than they ought and as the mass of men do.

Well then, that excess with respect to pleasures is absence of self-control, and blameworthy, is plain. But viewing these habits on the side of pains, we find that a man is not said to have the virtue for withstanding them (as in the case of Courage), nor the vice for not withstanding them; but the man destitute of self-control is such, because he is pained more than he ought to be at not obtaining things which are pleasant (and thus his pleasure produces pain to him), and the man of Perfected Self-Mastery is such in virtue of not being

pained by their absence, that is, by having to abstain from what is pleasant.

Now the man destitute of self-control desires either all pleasant things indiscriminately or those which are specially pleasant, and he is impelled by his desire to choose these things in preference to all others; and this involves pain, not only when he misses the attainment of his objects but, in the very desiring them, since all desire is accompanied by pain. Surely it is a strange case this, being pained by reason of pleasure.

As for men who are defective on the side of pleasure, who take less pleasure in things than they ought, they are almost imaginary characters, because such absence of sensual perception is not natural to man: for even the other animals distinguished between different kinds of food, and like some kinds and dislike others. In fact, could a man be found who takes no pleasure in anything and to whom all things are alike, he would be far from being human at all: there is no name for such a character because it is simply imaginary.

But the man of Perfected Self-Mastery is in the mean with respect to these objects: that is to say, he neither takes pleasure in the things which delight the vicious man, and in fact rather dislikes them, nor at all in improper objects; nor to any great degree in any object of the class; nor is he pained at their absence; nor does he desire them; or, if he does, only in moderation, and neither more than he ought, nor at improper times, and so forth; but such things as are conducive to health and good condition of body, being also pleasant, these he will grasp at in moderation and as he ought to do, and also such other pleasant things as do not hinder these objects, and are not unseemly or disproportionate to his means; because he that should grasp at such would be liking such pleasure more than is proper; but the man of Perfected Self-Mastery is not of this character, but regulates his desires by the dictates of right reason.

Now the vice of being destitute of all Self-Control seems to be more truly voluntary than Cowardice, because pleasure is the cause of the former and pain of the latter, and pleasure is an object of choice, pain of avoidance. And again, pain deranges and spoils the natural disposition of its victim, whereas pleasure has no such effect and is more voluntary and therefore more justly open to reproach.

It is so also for the following reason; that it is easier to be inured by habit to resist the objects of pleasure, there being many things of this kind in life and the process of habituation being unaccompanied by danger; whereas the case is the reverse as regards the objects of fear.

Again, Cowardice as a confirmed habit would seem to be voluntary in a different way from the particular instances which form the habit; because it is painless, but these derange the man by reason of

pain so that he throws away his arms and otherwise behaves himself unseemly, for which reason they are even thought by some to exercise a power of compulsion.

But to the man destitute of Self-Control the particular instances are on the contrary quite voluntary, being done with desire and direct exertion of the will, but the general result is less voluntary: since no man desires to form the habit.

The name of this vice (which signifies etymologically unchastenedness) we apply also to the faults of children, there being a certain resemblance between the cases: to which the name is primarily applied, and to which secondarily or derivatively, is not relevant to the present subject, but it is evident that the later in point of time must get the name from the earlier. And the metaphor seems to be a very good one; for whatever grasps after base things, and is liable to great increase, ought to be chastened; and to this description desire and the child answer most truly, in that children also live under the direction of desire and the grasping after what is pleasant is most prominently seen in these.

Unless then the appetite be obedient and subjected to the governing principle it will become very great: for in the fool the grasping after what is pleasant is insatiable and indiscriminating; and every acting out of the desire increases the kindred habit, and if the desires are great and violent in degree they even expel Reason entirely; therefore they ought to be moderate and few, and in no respect to be opposed to Reason. Now when the appetite is in such a state we denominate it obedient and chastened.

In short, as the child ought to live with constant regard to the orders of its educator, so should the appetitive principle with regard to those of Reason.

So then in the man of Perfected Self-Mastery, the appetitive principle must be accordant with Reason: for what is right is the mark at which both principles aim: that is to say, the man of perfected self-mastery desires what he ought in right manner and at right times, which is exactly what Reason directs. Let this be taken for our account of Perfected Self-Mastery.

THE MORAL DISCOURSES OF EPICTETUS

(Epictetus was a Stoic philosopher thought to have been born about 50 A.D. He was one time a slave in Rome but was later freed and went to Epirus where he taught philosophy, after Domitian expelled all the philosophers from Rome. His philosophy being ethical and religious, taught the care of God for man, social distinctions, and the necessity of will for the happiness of man. The probable date of his death was the year 125 A.D.)

TRANSLATOR'S INTRODUCTION

§ 1. THE Stoic sect was founded by Zeno, about three hundred years before the Christian era, and flourished in great reputation till the declension of the Roman Empire. A complete history of this philosophy would be the work of a large volume; and nothing further is intended here than such a summary view of it as may be of use to give a clearer notion of those passages in Epictetus, a strict professor of it, which allude to some of its peculiar doctrines.

§ 2 That the end of man is to live conformly to nature was universally agreed on amongst all the philosophers; but in what that conformity to nature consists was the point in dispute. The Epicureans maintained that it consisted in pleasure, of which they constituted sense the judge. The Stoics, on the contrary, placed it in an absolute perfection of the soul. Neither of them seem to have understood man in his mixed capacity; but while the first debased him to a mere animal, the last exalted him to a pure intelligence, and both considered him as independent, uncorrupted, and sufficient, either by height of virtue or by well-regulated indulgence, to his own happiness. The Stoical excess was more useful to the public, as it often produced great and noble efforts towards that perfection to which it was supposed possible for human nature to arrive. Yet, at the same time, by flattering man with false and presumptuous ideas of his own power and excellence, it tempted even the best to pride; a vice not only dreadfully mischievous in human society, but perhaps, of all others, the most insuperable bar to real inward improvement.

§ 3. Epictetus often mentions three topics, or classes, under which the whole of moral philosophy is comprehended. These are the Desires and Aversions, the Pursuits and Avoidances, or the exercise of the active power, and the Assents of the understanding.

§ 4. The desires (*ορεξεις*) and Aversions (*εκκλισεις*) were con-

sidered as simple affections of the mind, arising from the apprehension that anything was conducive to happiness, or the contrary. The first care of a proficient in philosophy was, to regulate these in such a manner as never to be disappointed of the one, or incur the other; a point no otherwise attainable than by regarding all externals as absolutely indifferent. Good must always be the object of Desire, and Evil of Aversion. The person, then, who considers life, health, ease, friends, reputation, etc. as Good, and their contraries as Evil, must necessarily desire the one, and be averse to the other; and, consequently, must often find his *Desire disappointed*, and his *Aversion incurred*. The Stoics, therefore, restrained Good and Evil to Virtue and Vice alone; and excluded all externals from any share in human happiness, which they made entirely dependent on a right choice. From this regulation of the Desires and Aversions follows that freedom from perturbation, grief, anger, pity, etc.; and in short, that universal apathy which they everywhere strongly inculcate.

§ 5. The next step to Stoical perfection was, the class of Pursuits (*ορμαι*) and Avoidances (*αφορμαι*). As the Desires and Aversions are simple affections, the Pursuits and Avoidances are exertions of the active powers towards the procuring or declining anything. Under this head was comprehended the whole system of moral duties, according to their incomplete ideas of them, and a due regard to it was supposed to ensure a proper behavior in all the social relations. The constant performance of what these point out naturally followed from a regulation of the Desires and Aversions in the first topic; for where the inclinations are exerted and restrained as they ought, there will be nothing to mislead us in action.

§ 6. The last topic, and the completion of the Stoic character, was that of the Assents. As the second was to produce a security from failure in practice, this was to secure an infallibility in judgment, and to guard the mind from ever either admitting a falsehood or dissenting from truth. A wise man in the Stoic scheme was never to be mistaken, or to form any opinion. Where evidence could not be obtained, he was to continue in suspense. His understanding was never to be misled even in sleep, or under the influence of wine, or in a delirium. In this last particular, however, there is not a perfect agreement, and some authors are so very reasonable as to admit it possible for a philosopher to be mistaken in his judgment after he hath lost his senses.

§ 7. The subjects of these several classes of philosophic exercise are the Appearances of things (*φαντασιαι*). By these Appearances the Stoics understood the impressions made on the soul by any objects, presented either to the senses or to the understanding. Thus a house, an estate, life, death, pain, reputation, etc. (considered in the view under which they are presented to the perceptive faculties)

in the Stoical sense are Appearances. The use of Appearances is common to brutes and men, an intelligent use of them belongs only to the latter; a distinction which is carefully to be observed in reading these discourses.

§ 8. That judgment which is formed by the mind concerning the Appearances the Stoics termed Principles (*δογματα*), and these principles give a determination to the Choice.

§ 9. The Choice (*προαιρεσεις*) among the Stoics signified either the faculty of willing, or a deliberate election made of some action or course of life.

§ 10. As the Appearances respect particular objects, the Pre-conceptions (*προληψεις*) are general innate notions, such as they supposed to take original possession of the mind, before it forms any of its own. To adapt these Pre-conceptions to particular cases is the office of reason, and is often insisted on by Epictetus as a point of the highest importance.

§ 11. By the word, which throughout this translation is rendered Prosperity (*ευροια*) the Stoics understood the internal state of the mind, when the affections and active powers were so regulated that it considered all events as happy; and, consequently, must enjoy an uninterrupted flow of success, since nothing could fall out contrary to its wishes.

These which have been mentioned are the technical terms of the greatest consequence in the Stoic philosophy, and which for that reason are, except in a very few places, always rendered by the same English word. There are other words used in a peculiar sense by this sect; but, as they are not of equal importance, they are neither so strictly translated, nor need any particular definition.

§ 12. The Stoics held logic in the highest esteem, and often carried it to such a trifling degree of subtlety as rendered their arguments very tedious and perplexed. The frequent references to logical questions, and the use of syllogistical terms, are the least agreeable part of the discourses of Epictetus; since, however well they might be understood by some of his hearers, they are now unintelligible to the greatest part of his readers. Indeed, with all his strength and clearness of understanding, he seems to have been hurt by this favorite science of his sect. One is sometimes surprised to find his reasoning incoherent and perplexed; and his scholars rather silenced by interrogatories which they are unable to comprehend, than convinced by the force of truth; and then given up by him, as if they were hopeless and unteachable. Yet many a well-meaning understanding may be lost in a wood by the confusion of dialectical quibbles, which might have been led without difficulty to the point in view if it had been suffered to follow the track of common sense.

§ 13. The Stoic scheme of theology, as it is explained in Cicero

and other ancient writers, appears, in many parts of it, strangely perplexed and absurd. Some, however, of this seeming absurdity may possibly arise from the use of strong figures, and the infinite difficulty of treating a subject, for which no human language can supply proper and adequate terms. The writings of the first founders of the Stoic philosophy, who treated expressly on physiology and metaphysics, are now lost, and all that can be known of their doctrine is from fragments, and the accounts given of them by other authors. By what can be collected from these, and particularly by the account which Diogenes Laertius gives of the Stoics, they appear to have held, that there is one supreme God, incorruptible, unoriginated, immortal, rational, and perfect in intelligence and happiness, unsusceptible of all evil, governing the world and everything in it, by his providence; not however of the human form, but the creator of the universe, the father likewise of all; and that the several names of Apollo, Minerva, Ceres, etc., only denote different exertions of his power in the different parts of the universe. It would be well if they had stopt here, but they plainly speak of the world as God, or of God as the soul of the world, which they call his substance, and I do not recollect any proof that they believed him to exist in the extramundane space. Yet that they held the world to be finite and corruptible, and that at certain periods it was to undergo successive conflagrations, and then all beings were to be resorbed into God, and again reproduced by him. What they intended by being resorbed into God, as I do not comprehend, I will not attempt to explain; but I fear they understood by it a loss of separate personal existence. Yet some of the later Stoics departed from this doctrine of the conflagration, and supposed the world to be immortal. Indeed, there is often so much obscurity and appearance of contradiction in their expressions, *that it is very difficult, if not impossible, to form any precise idea of their meaning.* They who with impartiality read what the ancient philosophers of all sects have written on the nature of God, will often find cause to think, with the utmost veneration and gratitude, on the only book in which this important article is explained, so far as is necessary to be known, in a manner perfectly agreeable to the principles of simple, unperverted reason. For what it graciously teaches more than reason could, it confirms by such evidences of its authority as reason must admit, or contradict itself.

§ 14. The Stoics sometimes define God to be an intelligent, fiery spirit without form, but passing into whatever things it pleases, and assimilating itself to all; sometimes an active, operative fire. It might be hoped that these were only metaphorical phrases, if they did not expressly speak of God as corporeal, which is objected to them by Plutarch. Indeed, they defined all essence to be body. An error of which, probably, they did not discover the ill tendency any

more than Tertullian; who inconsiderately followed them in this very unphilosophical notion, that what is not body is nothing at all. His Christian faith secures him from the imputation of impiety; and the just and becoming manner in which the Stoics, in many instances, speak of God, should incline one to form the same favorable judgment of them; and those authors seem guilty of great injustice who represent them as little better than atheists.

§ 15. They held the eternity of matter as a passive principle; but that it was reduced into form by God, and that the world was made and is continually governed by him. They sometimes represent him as modelling the constitution of the world with supreme authority; at others, as limited by the materials, which he had not the power to change. Epictetus may be thought to incline to this latter opinion; yet his words are capable of a different turn. And there are, perhaps, more arguments in the writings of the Stoics, to prove their belief of the uncontrollable power of the Deity in the formation of things, than those which some unguarded expressions appear to furnish against it.

§ 16. Of all the philosophers the Stoics were the clearest and most zealous assertors of a particular Providence; a belief which was treated with the utmost contempt by the Epicureans. As this principle is, of all others, the most conducive to the interests of virtue, and lays the foundation of all true piety, the Stoics are entitled to the highest honor for their steady defence of it, and their utter rejection of the idle and contemptible notion of chance.

§ 17. By fate they seem to have understood a series of events appointed by the immutable counsels of God; or that law of his providence by which he governs the world. It is evident, by their writings, that they meant it in no sense which interferes with the liberty of human actions. Cicero allows that Chrysippus endeavored to reconcile fate with free will; and that it was contrary to his intention that, by a perplexed way of arguing, he confirmed the doctrine of necessity. Whenever they speak of God as subject to fate, which it must be owned they sometimes do in a very strong and unguarded manner, their meaning seems to be, that his own eternal will is his law; that he cannot change, because he always ordains what is best; and that, as fate is no more than a connected series of causes, God is the first original cause, on which all the rest depend.

§ 18. They imagined the whole universe to be peopled with gods, genii, and demons; and among other inferior divinities reckoned the sun, moon, and stars, which they conceived to be animated and intelligent, or inhabited by particular deities, as the body is by the soul, who presided over them and directed their notions.

§ 19. The Stoics held both the above-mentioned intelligences and the souls of men to be portions of the essence of God, or parts of

the soul of the world, and to be corporeal, and perishable. Some of them indeed maintained that human souls subsisted after death; but that they were, like all other beings, to be consumed at the conflagration. Cleanthes taught that all souls lasted till that time; Chrysippus, only those of the good. Seneca is perpetually wavering, sometimes speaking of the soul as immortal; and, at others, as perishing with the body. And indeed there is nothing but confusion, and a melancholy uncertainty to be met with among the Stoics on this subject.

§ 20. There is, I think, very little evidence to be found that they believed future rewards or punishment, compared with that which appears to the contrary; at least the reader will observe that Epictetus never asserts either. He strongly insists that a bad man hath no other punishment than being such; and a good man no other reward and he tells his disciple that, when want of necessaries obliges him to go out of life, he returns to the four elements of which he was made; that there is no Hades nor Acheron nor Pyriphlegethon, and he clearly affirms that personal existence is lost in death. Had Epictetus believed future rewards, he must, of course, have made frequent mention of them. M. Antoninus, upon a supposition that souls continue after death, makes them to remain for some time in the air, and then to be changed, diffused, kindled, and resumed into the productive intelligence of the universe. In another place he vindicates the conduct of Providence, on the hypothesis that the souls of the good are extinguished by death.

§ 21. The Stoics thought that every single person had a tutelary genius assigned him by God, as a guardian of his soul and a superintendent of his conduct, and that all virtue and happiness consist in acting in concert with this genius, with reference to the will of the supreme director of the whole. Sometimes, however, they make the genius to be only the ruling faculty of every one's own mind.

§ 22. A very slight examination of their writings is sufficient to convince any impartial reader how little the doctrines of this sect were fitted to influence the generality of mankind. But indeed about the generality of mankind the Stoics do not appear to have given themselves any kind of trouble. They seemed to consider all (except the few who were students in the intricacies of a philosophic system) as very little superior to beasts; and, with great tranquillity, left them to follow the devices of their own ungoverned appetites and passions. How unlike was this diffusive benevolence of the divine author of the Christian religion, who adapted his discourses to the comprehension, and extended the means of happiness to the attainment, of all mankind!

§ 23. There seem to be only two methods by which the present appearances of things are capable of being reconciled to our ideas of

the justice, wisdom, and goodness of God: the one is the doctrine of a future state; the other, the position that virtue alone is sufficient to human happiness in this. The first, which was the method chosen by Socrates, solves every difficulty, without contradicting either sense or reason; the latter, which was unfortunately maintained by the Stoics, is repugnant to both.

§ 24. That there is an intrinsic beauty and excellency in moral goodness; that it is the ornament and perfection of all rational beings; and that, till conscience is stifled by repeated guilt, we feel an obligation to prefer and follow, so far as we perceive it, in all cases; and find an inward satisfaction, and generally receive outward advantages, from so doing,—are positions which no thinking person can contradict: but it doth not follow from hence, that in such a mixture as mankind it is its own sufficient reward. God alone, infinitely perfect, is happy in and from himself. The virtue of finite beings must be defective. It is undeniable fact that the natural consequences of virtue in some may be interrupted by the vices of others. How much are the best persons liable to suffer from the follies of the unthinking; from the ill-nature, the rage, the scorn of the malevolent; from the cold and penurious hardheartedness of the unfeeling; from persecutions, for the sake both of religion and honesty; from ill returns to conjugal, to parental, to friendly affection; and from an innumerable train of other evils, to which the most amiable dispositions are usually the most sensible! It is no less undeniable that the natural consequences of virtue are interrupted by the struggles of our own passions (which we may overcome rewardably, though very imperfectly, or, if we live to overcome more perfectly, we may not live to enjoy the victory); by sickness, pain, languor, want; and by what we feel from the death or the sufferings of those with whom we are most nearly connected. We are often, indeed, afflicted by many of these things more than we ought to be. But concern for some, at least our own failings, for instance, is directly a duty; for others, it is visibly the instrument of moral improvement; for more still, it is the unavoidable result of our frame; and they who carry it too far may, on the whole, be good characters; and even they who do not, in any considerable degree, may however be extremely wretched. How, then, can virtue be its own reward to mankind in general, or indeed a proportionable reward to almost any man? Or how, unless the view be extended beyond such a scene of things, the certain means of happiness? The originally appointed means of happiness it undoubtedly is; but that it should be an effectual and infallible means to creatures so imperfect, passing through such a disordered world, is impossible, without a state of future reward; and of this the gospel alone gives us full assurance.

§ 25. By rejecting the doctrine of recompenses in another life,

the Stoics were reduced to the extravagance of supposing felicity to be enjoyed in circumstances which are incapable of it. That a good man stretched on a rack, or reposing on a bed of roses, should enjoy himself equally, was a notion which could gain but few proselytes; and a sad experience that pain was an evil, sometimes drove their own disciples from the thorny asperities of the portico to the flowery gardens of Epicurus.

§ 26. *The absolute indifference of all externals, and the position, that things independent on choice are nothing to us, the grand point on which their arguments turned, every one who feels knows to be false: and the practice of the wisest and best among them proved it in fact to be so.* It is remarkable that no sect of philosophers ever so dogmatically prescribed, or so frequently committed, suicide as those very Stoics, who taught that the pains and sufferings, which they strove to end by this act of rebellion against the decrees of Providence, were no evils. How absolutely this horrid practice contradicted all their noble precepts of resignation and submission to the divine will is too evident to need any enlargement. They professed, indeed, in suicide to follow the divine will; but this was a lamentably weak pretence. Even supposing sufferings to be evils, they are no proof of a signal from God to abandon life; but to show an exemplary patience, which he will reward: but, supposing them, as the Stoics did, not to be evils, they afford not so much as the shadow of a proof.

§ 27. As the Stoics, by the permission of suicide, plainly implied that external inconveniences were not indifferent in the extremity, it follows that they must proportionably be allowed not to be indifferent in the inferior degrees; of which Zeno seemed to be perfectly well convinced, by hanging himself when his finger ached. And where was the use of taking so much pains to say and believe what they knew to be false? It might, perhaps, be thought to be of some benefit, in time of the later Stoics, to the great men of Rome, whom the emperors frequently butchered at their pleasure: and this is the use to which Epictetus is perpetually applying it. Yet, even in this case, the Stoic doctrine, where men could bring themselves to act upon it, made them absurdly rough, as appears by the history of Helvidius Priscus, and hindered the good they might otherwise have done. And if a man, taught thus to despise tortures, and death, should happen at the same time to be wrong-headed, for which he had no small chance, he would in one respect be a more terrible wild beast than enthusiast of any other sect, as he would not think his sufferings evils; though in another he would be less so, as he would not hope to be rewarded for them hereafter.

§ 28. The Stoics are frequently, and justly, charged with great arrogance in their discourses, and even in their addresses to God.

They assert, however, the doctrine of grace, and the duty of praise and thanksgiving for the divine assistance in moral improvements. But there doth not, I think, appear any instance of a Stoic, or perhaps any other heathen philosopher, addressing his repentance to God, and begging pardon for his failings, or directing his disciples to do it. Indeed nothing can excuse their idolatry of human nature, which they proudly and inconsistently supposed perfect and self-sufficient. Seneca carried the matter so far as by impious antithesis to give his wise man the superiority to God. Epictetus indeed was attentive enough to the voice of conscience to own himself not perfect: and he sometimes tells his hearers that they cannot be perfect yet. But even he at other times informs them that they are not inferior to the gods. The Stoical boasting will, however, imply less of personal arrogance, if we can suppose that those speeches, which so ill become human imperfection, were always uttered, as perhaps in part they often were, in the character of their idol, the perfectly wise and good man, which they owned to be merely an ideal being. At least, it may be affirmed with truth that they frequently mention themselves with decency and humility, and with an express confession of their deviation from this faultless exemplar.

§ 29. But then, where was the use of their favorite doctrine, that a wise man must always be happy? Might not a person, determined to follow his own inclinations, very reasonably object, "What is that to me if I am not, or to anybody else if no one ever was, a wise man? But suppose I were one; which is the better grounded argument? You must always be happy, and therefore externals are no evils; or, These things are evils, and therefore I am not happy. But Epictetus will say, You have a remedy: the door is open; go, with great good humour and thankfulness, and hang yourself, and there will be an end of your pain and you together.—A fine scheme of happiness indeed! and much to be thankful for! Why, is it not the shorter and merrier way, instead of studying this craddled philosophy, to indulge myself in whatever like, as long as I can (it may chance to be a good while), and hang myself thankfully, when I feel inconveniencies from that? The door is just as open in one case, as in the other; and nothing beyond it either pleasing or terrible in either."—Such, alas! is the conclusion too commonly drawn; and such must be the consequences of every doctrine not built upon solid foundations.

§ 30. Epictetus often lays it down as a maxim, that it is impossible for one person to be in fault, and another to be the sufferer. This, on the supposition of a future state, will certainly be made true at last; but in the Stoical sense and system is an absolute extravagance. Take any person of plain understanding, with all the feelings of humanity about him, and see whether the subtlest Stoic

will ever be able to convince him that while he is insulted, oppressed, and tortured, he doth not suffer. See what comfort it will afford him to be told that, if he supports his afflictions and ill-treatment with fortitude and patience, death will set him free, and then he and his persecutor will be equally rewarded, will equally lose all personal existence, and return to the elements. How different are the consolations proposed by Christianity, which not only assures its disciples that they shall rest from their labors in death, but that their works shall follow them; and, by allowing them to rejoice in hope, teaches them the most effectual way of becoming patient in tribulation!

§ 31. The Stoical doctrine, that human souls are literally parts of the diety, was equally shocking and hurtful; as it supposed portions of his being to be wicked and miserable; and, by debasing men's ideas of the divine dignity, and teaching them to think themselves essentially as good as he, nourished in their minds an irreligious and fatal presumption. Far differently the Christian system represents mankind, not as a part of the essence, but a work of the hand of God, as created in a state of improvable virtue and happiness; fallen, by an abuse of free will, into sin, misery, and weakness; but redeemed from them by an almighty Saviour; furnished with additional knowledge and strength; commanded to use their best endeavors; made sensible, at the same time, how wretchedly defective they are; yet assured of endless felicity on a due exertion of them. The Stoic philosophy insults human nature, and discourages all our attempts, by enjoining and promising a perfection in this life of which we feel ourselves incapable. The Christian religion shows compassion to our weakness, by prescribing to us only the practicable task of aiming continually at further improvements; animates our endeavors by the promise of a divine aid equal to every trial.

§ 32. Specifying thus the errors and defects of so celebrated a system is an unpleasing employment; but in an age fond of preferring the guesses of human sagacity before the unerring declarations of God, it seemed on this occasion necessary to observe that the Christian morality is agreeable to reason and nature; that of the Stoics, for the most part, founded on notions intelligible to few, and which none could admit without contradiction to their own hearts. They reasoned many times admirably well, but from false principles; and the noblest of their practical precepts, being built on a sandy basis, lay at the mercy of every strong temptation.

§ 33. Stoicism is, indeed, in many points inferior to the doctrine of Socrates, which did not teach that all externals were indifferent; which did teach a future state of recompense; and, agreeably to that, forbade suicide. It doth not belong to the present subject to show how much even this best system is excelled by Christianity. It is sufficient just to observe that the author of it died in a profession,

which he had always made, of his belief in the popular deities, whose superstitions and impure worship was the great source of corruption in the heathen world; and the last words he uttered were a direction to his friend for the performance of an idolatrous ceremony. This melancholy instance of ignorance and error, in the most illustrious character for wisdom and virtue in all heathen antiquity, is not mentioned as a reflection on his memory, but as a proof of human weakness in general. Whether reason could have discovered the great truths which in these days are ascribed to it, because now seen so clearly by the light of the gospel, may be a question; but that it never did is an undeniable fact; and that is enough to teach us thankfulness for the blessing of a better information. Socrates, who had, of all mankind, the fairest pretensions to set up for an instructor and reformer of the world, confessed that he knew nothing, referred to traditions, and acknowledged the want of a superior guide; and there is a remarkable passage in Epictetus, in which he represents it as the office of his supreme god, or of one deputed by him, to appear among mankind as a teacher and example.

§ 34. Upon the whole, the several sects of heathen philosophy serve as so many striking instances of the imperfection of human wisdom, and of the extreme need of a divine assistance to rectify the mistakes of depraved reason, and to replace natural religion on its true foundation. The Stoics everywhere testify the noblest zeal for virtue, and the honor of God; but they attempted to establish them on principles inconsistent with the nature of man, and contradictory to truth and experience. By a direct consequence of these principles they were liable to be seduced, and in fact often were seduced, into pride, hard-heartedness, and the last dreadful extremity of human guilt, self-murder.

§ 35. But however indefensible the philosophy of the Stoics in several instances may be, it appears to have been of very important use in the heathen world; and they are, on many accounts, to be considered in a very respectable light. Their doctrine of evidence and fixed principles was an excellent preservative from the mischiefs that might have risen from the scepticism of the Academics and Pyrrhonists, if unopposed; and their zealous defence of a particular providence a valuable antidote to the atheistical scheme of Epicurus. To this may be added, that their strict notions of virtue in most points (for they sadly failed in some), and the lives of several among them, must contribute a good deal to preserve luxurious states from an absolutely universal dissoluteness, and the subjects of arbitrary government from a wretched and contemptible pusillanimity.

§ 36. Even now their compositions may be read with great advantage, as containing excellent rules of self-government and of social behavior, of a noble reliance on the aid and protection of

Heaven, and of a perfect resignation and submission to the divine will; points which are treated with great clearness, and with admirable spirit, in the lessons of the Stoics; and though their directions are seldom practicable on their principles, in trying cases, may be rendered highly useful in subordination to Christian reflections.

§ 37. If, among those who are so unhappy as to remain unconvinced of the truth of Christianity, any are prejudiced against it by the influence of unwarrantable inclinations, such persons will find very little advantage in rejecting the doctrines of the New Testament for those of the portico, unless they think it an advantage to be laid under moral restraints almost equal to those of the gospel, while they are deprived of its encouragements and supports. Deviations from the rules of sobriety, justice, and piety meet with small indulgence in the Stoic writings; and they who profess to admire Epictetus, unless they pursue that severely virtuous conduct which he everywhere prescribes, will find themselves treated by him with the utmost degree of scorn and contempt. An immoral character is indeed, more or less, the outcast of all sects of philosophy; and Seneca quotes even Epicurus to prove the universal obligation of a virtuous life. Of this great truth, God never left himself without witness. Persons of distinguished talents and opportunities seem to have been raised, from time to time, by Providence to check the torrent of corruption, and to preserve the sense of moral obligations on the minds of the multitude, to whom the various occupations of life left but little leisure to form deductions of their own. But then, they wanted a proper commission to enforce their precepts; they intermixed with them, through false reasoning, many gross mistakes; and their unavoidable ignorance, in several important points, entangled them with doubts, which easily degenerated into pernicious errors.

§ 38. If there are others who reject Christianity from motives of dislike to its peculiar doctrines, they will scarcely fail of entertaining more favorable impressions of it if they can be prevailed on, with impartiality, to compare the holy Scriptures, from whence alone the Christian religion is to be learned, with the Stoic writings; and then fairly to consider whether there is anything to be met with in the discourses of our blessed Saviour, in the writings of his Apostles, or even in the obscurest parts of the prophetic books, by which, equitably interpreted, either their senses or their reasons are contradicted, as they are by the paradoxes of these philosophers; and if not, whether notices from above, of things in which, though we comprehend them but imperfectly, we are possibly much more interested than at present we discern, ought not to be received with implicit veneration, as useful exercises and trials of that duty which finite understandings owe to infinite wisdom.

§ 39. Antiquity furnishes but very few particulars of the life of Epictetus. He was born at Hierapolis, a city of Phrygia; but of what parents is unknown, as well as by what means he came to Rome, where he was the slave of Epaphroditus, one of Nero's courtiers. It is reported that when his master once put his leg to the torture, Epictetus, with great composure, and even smiling, observed to him, "You will certainly break my leg;" which accordingly happened, and he continued, in the same tone of voice, "Did not I tell you that you would break it?" This accident might perhaps be the occasion of his lameness, which, however, some authors say he had from his early years, and others attribute to the rheumatism. At what time he obtained his liberty doth not appear. When the philosophers, by a decree of Domitian, were banished from Rome, Epictetus retired to Nicopolis, a city of Epirus, where he taught philosophy; from which he doth not seem to have derived any external advantages, as he is universally said to have been extremely poor. At least he was so when he lived at Rome, where his whole furniture consisted of a bed, a pipkin, and an earthen lamp; which last was purchased for about a hundred pounds, after his death, by a person whom Lucian ridicules for it, as hoping to acquire the wisdom of Epictetus, by studying over it. His only attendant was a woman, whom he took in his advanced years to nurse a child whom, otherwise, one of his friends would have exposed to perish, an amiable proof of the poor old man's good-nature, and disapprobation, it is to be hoped, of that shocking, yet common, instance of heathen blindness and barbarity.

In this extreme poverty, a cripple, unattended, and destitute of almost every convenience of life, Epictetus was not only obliged by the rules of his philosophy to think himself happy, but actually did so, according to the distich of which Aulus Gellius affirms him to have been the author:

"A slave, in body maimed, as Irus poor;
Yet to the gods was Epictetus dear."

He is said to have returned to Rome in the reign of Hadrian, and to have been treated by him with a high degree of familiarity. If this be true, he lived to a great age. But that he should continue alive to the time of M. Antoninus, as Themistius and Suidas affirm, is utterly improbable, as the learned Fabricius observes; to whose life of Epictetus I am greatly indebted. When or where he died is, I think, nowhere mentioned. All authors agree in bearing testimony to the unblemished conduct of his life, and the usefulness of his instructions. The last-named emperor expresses much obligation to a friend who had communicated his works to him; and in another place he ranks him, not only with Chrysippus, but with Socrates. A.

Gellius calls him the greatest of the Stoics. Origen affirms that his writings had done more good than Plato's; and Simplicius says, perhaps by way of indirect opposition to an infinitely better book, that he who is not influenced by them is reclaimable by nothing but the chastisements of another world. In what manner he instructed his pupils will be seen in the following treatise.

§ 40. There are so many of the sentiments and expressions of Christianity in it, that one should be strongly tempted to think that Epictetus was acquainted with the New Testament, if such a supposition was not highly injurious to his character. To have known the contents of that book, and not to have been led by them into an inquiry which must have convinced him of their truth, would argue such an obstinacy of prejudice as one would not willingly impute to a mind which appears so well disposed. And, even passing over this consideration, to have borrowed so much from Christianity as he seems to have done, without making the least acknowledgment from whence he received it, would be an instance of disingenuity utterly unworthy of an honest man, and inconsistent with his practice in other respects; for he often quotes, with great applause, the sentences of many writers not of his own sect. Possibly indeed he might, like the other heathens in general, have a peculiar contempt of, and aversion to, Christian authors, as akin to the Jews, and opposers of the established worship; notwithstanding those parts of them which he must approve. But still, I hope, his conformity with the sacred writings may be accounted for without supposing him acquainted with Christianity as such. The great number of its professors, dispersed through the Roman empire, had probably introduced several of the New Testament phrases into the popular language; and the Christian religion might by that time have diffused some degree of general illumination, of which many might receive the benefit who were ignorant of the source from whence it proceeded; and Epictetus I apprehend to have been of this number. Several striking instances of this resemblance between him and the New Testament have been observed in the notes; and the attentive reader will find many which are not mentioned, and may perceive from them, either that the Stoics admired the Christian language, however they came to the knowledge of it, or that treating a subject practically, and with a feeling of its force, leads men to such strong expressions as we find in Scripture, and should find oftener in the philosophers if they had been more in earnest; but, however, they occur frequently enough to vindicate those, in which the Scriptures abound, from the contempt and ridicule of light minds.

§ 41. Arrian, the disciple of Epictetus, to whom we are obliged for these discourses, was a Greek by birth, but a senator and consul of Rome, and an able commander in war. He imitated Xenophon,

both in his life and writings; and particularly in delivering to posterity the conversations of his master. There were originally twenty books of them, besides the *Enchiridion*, which seems to be taken out of them, and an account of his life and death. Very little order or method is to be found in them, or was from the nature of them to be expected. The connections is often scarcely discoverable; a reference to particular incidents, long since forgotten, at the same time that it evidences their genuineness, often renders them obscure in some places, and the great corruption of the text in others. Yet, under all these disadvantages, this immethodical collection is perhaps one of the most valuable remains of antiquity; and they who consult it with any degree of attention can scarcely fail of receiving improvement. Indeed, it is hardly possible to be inattentive to so awakening a speaker as Epictetus. There is such a warmth and spirit in his exhortations; and his good sense is enlivened by such keenness of wit, and gaiety of humour, as render the study of him a most delightful as well as profitable entertainment.

§ 42. For this reason it was judged proper that a translation of him should be undertaken; there being none, I believe, but of the *Enchiridion* in any modern language, excepting a pretty good French one, published about a hundred and fifty years ago, and so extremely scarce that I was unable to procure it, till Mr. Harris obligingly lent it to me after I had published the proposals for printing this, which, notwithstanding the assistance given me in the prosecution of it, hath still, I am sensible, great faults. But they who will see them the most clearly will be the readiest to excuse, as they will know best the difficulty of avoiding them. There is one circumstance which, I am apprehensive, must be particularly striking, and possibly shocking to many, the frequent use of some words in an unpopular sense; an inconvenience which, however, I flatter myself, the introduction and notes will, in some degree, remove. In the translation of technical terms, if the same Greek word had not always been rendered in the same manner, at least when the propriety of our language will at all permit it, every new expression would have been apt to raise a new idea. The reader, I hope, will pardon, if not approve, the uncouthness, in many places, of a translation pretty strictly literal; as it seemed necessary, upon the whole, to preserve the original spirit, the peculiar turn and characteristic roughness of the author. For else, taking greater liberties would have spared me no small pains.

I have been much indebted to Mr. Upton's edition, by which many passages, unintelligible before, are cleared up. His emendations have often assisted me in the text, and his references furnished me with materials for the historical notes.

ELIZABETH CARTER.

ARRIAN
TO
LUCIUS GELLIUS

WISHETH ALL HAPPINESS

I NEITHER compose the Discourses of Epictetus in such a manner as things of this nature are commonly composed, nor did I myself produce them to public view any more than I composed them. But whatever sentiments I heard from his own mouth, the very same I endeavored to set down in the very same words, as far as possible, and preserve as memorials, for my own use, of his manner of thinking and freedom of speech.

These discourses are such as one person would naturally deliver from his own thoughts, *extempore*, to another; not such as he would prepare to read by numbers afterwards. Yet, notwithstanding this, I cannot tell how, without either my consent or knowledge, they have fallen into the hands of the public. But it is of little consequence to me if I do not appear an able writer; and of none to Epictetus if any one treats his discourses with contempt; since it was very evident, even when he uttered them, that he aimed at nothing more than to excite his hearers to virtue. If they produce that one effect, they have in them what, I think, philosophical discourses ought to have. And should they fail of it, let the readers, however, be assured, that when Epictetus himself pronounced them, his audience could not help being affected in the very manner he intended they should. If by themselves they have less efficacy, perhaps it is my fault, or perhaps it is unavoidable.—Farewell.

THE DISCOURSES OF EPICTETUS

BOOK I

CHAPTER I

OF THE THINGS WHICH ARE, AND OF THOSE WHICH ARE NOT,
IN OUR OWN POWER

§ 1. Of other faculties, you will find no one that contemplates, or consequently approves or disapproves, itself. How far does the contemplative power of grammar extend?

As far as the judging of language.

Of music?

As far as judging of melody.

Does either of them contemplate itself, then?

By no means.

Thus, for instance, when you are to write to your friend, grammar will tell you what to write: but whether you are to write to your friend at all, or no, grammar will not tell you. Thus music, with regard to tunes; but whether it be proper or improper at any particular time to sing or play, music will not tell you.

What will tell, then?

That which contemplates both itself and all other things.

And what is that?

The reasoning faculty; for that alone is found to consider both itself, its powers, its value, and likewise all the rest. For what is it else that says gold is beautiful? (for the gold itself does not speak). Evidently that faculty which judges of the appearances of things. What else distinguishes music, grammar, the other faculties, proves their uses, and shows their proper occasions?

Nothing but this.

§ 2. As it was fit, then, this most excellent and superior faculty alone, a right use of the appearances of things, the gods have placed in our own power; but all other matters not in our power. Was it because they would not? I rather think, that if they could, they had

granted us these too: but they certainly could not. For, placed upon Earth, and confined to such a body, and to such companions, how was it possible that in these respects we should not be hindered by things without us?

§ 3. But what says Jupiter? "O Epictetus, if it were possible, I had made this little body and property of thine free, and not liable to hindrance. But now do not mistake: it is not thine own, but only a finer mixture of clay. Since, then, I could not give thee this, I have given thee a certain portion of myself: *this faculty of exerting the powers of pursuit and avoidance, of desire and aversion; and, in a word, the use of the appearances of things.* Taking care of this point, and making what is thy own to consist in this, thou wilt never be restrained, never be hindered; thou wilt not groan, wilt not complain, wilt not flatter any one. How then! Do all these advantages seem small to thee?" Heaven forbid! "Let them suffice thee then, and thank the gods."

§ 4. But now, when it is in our power to take care of one thing, and to apply to one, we choose rather to take care of many, and to encumber ourselves with many; body, property, brother, friend, child, and slave; and by this multiplicity of encumbrances we are burdened and weighed down. Thus, when the weather doth not happen to be fair for sailing, we sit screwing ourselves, and perpetually looking out.—Which way is the wind?—North.—What have we to do with that?—When will the west blow—When itself, friend, or Æolus pleases; for Jupiter has not made you dispenser of the winds, but Æolus.

§ 5. What, then, is to be done?

To make the best of what is in our power, and take the rest as it naturally happens.

And how is that?

As it pleases God.

What, then, must I be the only one to lose my head?

Why, would you have all the world, then, lose their heads for your consolation? Why are not you willing to stretch out your neck, like Lateranus when he was commanded by Nero to be beheaded? For, shrinking a little after receiving a weak blow, he stretched it out again. And, before this, when Epaphroditus, the freedman of Nero, interrogated him about the conspiracy; "If I have a mind to say anything," replied he, "I will tell it to your master."

§ 6. What then should we have at hand upon such occasions? Why what else but—what is mine, and what not mine; what is permitted me, and what not.—I must die: and must I die groaning too?—Be fettered. Must it be lamenting too?—Exiled. And what hinders me, then, but that I may go smiling, and cheerful, and serene?—"Betray a secret"—I will not betray it; for this is in my own power.—

"Then I will fetter you."—What do you say, man? Fetter me? You will fetter my leg; but not Jupiter himself can get the better of my choice. "I will throw you into prison: I will behead that paltry body of yours." Did I ever tell you, that I alone had a head not liable to be cut off?—These things ought philosophers to study; these ought they daily to write; and in these to exercise themselves.

§ 7. Thræsea used to say, "I had rather be killed to-day than banished to-morrow." But how did Rufus answer him? "If you prefer it as a heavier misfortune, how foolish a preference! If as a lighter, who has put it in your power? Why do you not study to be contented with what is allotted you?"

§ 8. Well, and what said Agrippinus upon this account? "I will not be a hindrance to myself." Word was brought him, "Your cause is trying in the Senate."—"Good luck attend it.—But it is eleven o'clock" (the hour when he used to exercise before bathing): "Let us go to our exercise." When it was over a messenger tells him, "You are condemned." To banishment, says he, or death? "To banishment."—What of my estate?—"It is not taken away."—Well then, let us go as far as Aricia, and dine there.

§ 9. This it is to have studied what ought to be studied; to have rendered our desires and aversions incapable of being restrained; or incurred. I must die: if instantly, I will die instantly; if in a short time, I will dine first; and when the hour comes, then I will die. How? As becomes one who restores what is not his own.

CHAPTER II

IN WHAT MANNER UPON EVERY OCCASION TO PRESERVE OUR CHARACTER

§ 1. To a reasonable creature, that alone is insupportable which is unreasonable: but everything reasonable may be supported. Stripes are not naturally insupportable.—“How so?”—See how the Spartans bear whipping, after they have learned that it is a reasonable thing. Hanging is not insupportable: for, as soon as a man has taken it into his head that it is reasonable, he goes and hangs himself. In short, we shall find by observation, that no creature is oppressed so much by anything as by what is unreasonable; nor, on the other hand, attracted to anything so strongly as to what is reasonable.

§ 2. But it happens that different things are reasonable and unreasonable, as well as good and bad, advantageous and disadvantageous, to different persons. On this account, chiefly, we stand in need of a liberal education, to teach us to adapt the preconceptions of reasonable and unreasonable to particular cases, conformably to nature. But to judge of reasonable and unreasonable, we make use not only of a due estimation of things without us, but of what relates to each person's particular character. Thus, it is reasonable for one man to submit to a dirty disgraceful office, who considers this only, that if he does not submit to it, he shall be whipped, and lose his dinner; but if he does, that he has nothing hard or disagreeable to suffer: whereas to another it appears insupportable, not only to submit to such an office himself, but to bear with any one else who does. If you ask me, then, whether you shall do this dirty office or not, I will tell you, it is a more valuable thing to get a dinner, than not; and a greater disgrace to be whipped than not to be whipped: so that, if you measure yourself by these things, go and do your office.

“Ay, but this is not suitable to my character.”

It is you who are to consider that, not I: for it is you who know yourself, what value you set upon yourself, and at what rate you sell yourself: for different people sell themselves at different prices.

§ 3. Hence Agrippinus, when Florus was considering whether he should go to Nero's shows, so as to perform some part in them himself, bid him go.—“But why do not you go then?” says Florus. “Because,” replied Agrippinus, “I do not deliberate about it.” For he who once sets himself about such considerations, and goes to calcu-

lating the worth of external things, approaches very near to those who forget their own character. For, why do you ask me whether death or life be the more eligible? I answer, life. Pain or pleasure? I answer, pleasure.—“But if I do not act a part, I shall lose my head.” Go and act it then, but I will not.—“Why?”—Because you esteem yourself only as one thread of many that make up the piece.—“What then?”—You have nothing to care for, but how to be like the rest of mankind, as one thread desires not to be distinguished from the others. But I would be the purple, that small and shining thing, which gives a luster and beauty to the rest. Why do you bid me resemble the multitude then? At that rate, how shall I be the purple?

§ 4. This Priscus Helvidius too saw, and acted accordingly: For when Vespasian had sent to forbid his going to the senate, he answered, “It is in your power to prevent my continuing a senator; but while I am one, I must go.”—“Well then, at least be silent there.”—“Do not ask my opinion, and I will be silent.”—“But I must ask it.”—“And I must speak what appears to me to be right.”—“But if you do, I will put you to death.”—“Did I ever tell you that I was immortal? You will do your part, and I mine: It is yours to kill, and mine to die intrepid; yours to banish me, mine to depart untroubled.”

§ 5. What good, then, did Priscus do, who was but a single person? Why what good does the purple do to the garment? What but the being a shining character in himself, and setting a good example to others? Another, perhaps, if in such circumstances Cæsar had forbidden his going to the senate, would have answered, “I am obliged to you for excusing me.” But such a one he would not have forbidden to go, well knowing that he would either sit like a statue, or, if he spoke, he would say what he knew to be agreeable to Cæsar, and would overdo it by adding still more.

§ 6. Thus acted even a wrestler, who was in danger of death, unless he consented to an ignominious amputation. His brother, who was a philosopher, coming to him and saying, “Well, brother, what do you design to do? Let us cut away this morbid part, and return again to the field.” He refused, and courageously died.

§ 7. When it was asked whether he acted thus as a wrestler, or a philosopher? I answer, as a man, said Epictetus; but as a man who had been proclaimed a champion at the Olympic games; who had been used to such places, and not exercised merely in the school of Bato. Another would have had his very head cut off, if he could have lived without it. This is that regard to character, so powerful with those who are accustomed to introduce it, from their own breasts into their deliberations.

§ 8. “Come now, Epictetus, take off your beard.”—If I am a philosopher, I answer, I will not take it off.—“Then I will take off your head.”—If that will do you any good, take it off.

§ 9. It was asked, How shall each of us perceive what belongs to his character? Whence, replied Epictetus, does a bull, when the lion approaches, perceive his own qualifications, and expose himself alone for the whole herd? It is evident, that with the qualifications, occurs at the same time the consciousness of being endued with them. And in the same manner, whoever of us had such qualifications will not be ignorant of them. But neither is a bull nor a gallant-spirited man formed all at once. We are to exercise and qualify ourselves, and not to run rashly upon what doth not concern us.

§ 10. Only consider at what price you sell your own will and choice, man: if for nothing else, that you may not sell it for a trifle. Greatness indeed, and excellence, perhaps belong to others, to such as Socrates.

Why then, as we are born with a like nature, do not all, or the greater number, become such as he?

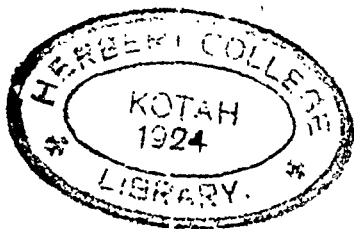
Why, are all horses swift? Are all dogs sagacious? What then, because nature hath not befriended me, shall I neglect all care of myself? Heaven forbid! Epictetus is inferior to Socrates; but if superior to — this is enough for me. I shall never be Milo, and yet I do not neglect my body; nor Cræsus, and yet I do not neglect my property: nor, in general, do we omit the care of anything belonging to us, from a despair of arriving at the highest degree of perfection.

CHAPTER III

HOW, FROM THE DOCTRINE THAT GOD IS THE FATHER OF MANKIND,
WE MAY PROCEED TO ITS CONSEQUENCES

§ 1. If a person could be persuaded of this principle as he ought, that we are all originally descended from God, and that he is the Father of gods and men, I conceive he never would think meanly or degenerately concerning himself. Suppose Cæsar were to adopt you, there would be no bearing your haughty looks: and will you not be elated on knowing yourself to be the son of Jupiter? Yet, in fact, we are not elated; but having two things in our composition, intimately united, a body in common with the brutes, and reason and sentiment in common with the gods, many incline to this unhappy and mortal kindred, and only some few to the divine and happy one. And, as of necessity everyone must treat each particular thing, according to the notions he forms about it; so those few, who think they are made for fidelity, decency, and a well-grounded use of the appearances of things, never think meanly or degenerately concerning themselves. But with the multitude the case is contrary: "For what am I? A poor contemptible man, with this miserable flesh of mine!" Miserable indeed. But you have likewise something better than this paltry flesh. Why then, overlooking that, do you pine away in attention to this?

§ 2. By means of this [animal] kindred, some of us, deviating towards it, become like wolves, faithless and insidious and mischievous: others, like lions, wild and savage and untamed: but most of us foxes, and wretches even among brutes. For what else is a slanderous and ill-natured man, than a fox, or something yet more wretched and mean? See then, and take heed, that you do not become such wretches.



CHAPTER IV

OF IMPROVEMENT

§ 1. HE who is entering on a state of improvement, having learned from the philosophers, that the object of desire is good, of aversion, evil; and having learned too, that prosperity and ease are no otherwise attainable by man, than in not being disappointed of his desire, nor incurring his aversion: such as one removes totally from himself and postpones desire, and applies aversion only to things dependent on choice. For if he should be averse to things independent on choice, he knows that he must sometimes incur his aversion, and be unhappy. Now if virtue promises happiness, prosperity, and ease, then an improvement in virtue is certainly an improvement in each of these. For to whatever point of perfection of anything absolutely brings us, improvement is always an approach towards it.

§ 2. How happens it then, that when we confess virtue to be such, yet we seek, and make an ostentatious show of improvement in other things? What is the business of virtue?

A prosperous life.

Who is in a state of improvement then? He who hath read the many treatises of Chrysippus? Why, doth virtue consist in having read Chrysippus through? If it doth, improvement is confessedly nothing else than understanding a great deal of Chrysippus: otherwise we confess virtue to produce one thing; and declare improvement, which is an approach to it, to be quite another thing.

§ 3. This person, says one, is already able to read Chrysippus, by himself.—“Certainly, sir, you have made a vast improvement!” What improvement? Why do you ridicule him? Why do you withdraw him from a sense of his misfortunes? Why do not you show him the business of virtue, that he may know where to seek improvement?—Seek it there, wretch, where your business lies. And where doth your business lie? In desire and aversion; that you may neither be disappointed of the one, nor incur the other: in exerting the powers of pursuit and avoidance, that you may not be liable to fail; in assent and suspense, that you may not be liable to be deceived. The first and most necessary is the first topic. But if you seek to avoid incurring your aversion, trembling and lamenting all the while, at this rate how do you improve?

§ 4. Show me then your improvement in this point. As if I should say to a wrestler, Show me your shoulders; and he should answer me, "See my poisers."—Do you and your poisers look to that: I desire to see the effect of them.

"Take the treatise on the subject of the active powers, and see how thoroughly I have perused it."

I do not inquire into this, wretch: but how you exert those powers; how you manage your desires and aversions, how your intentions and purposes; how you are prepared for events, whether conformably or contrary to nature. If conformably, give me evidence of that, and I will say you improve: if contrary, go your way, and not only comment on these treatises, but write such yourself; and what service will it do you? Do not you know that the whole volume is sold for half-a-crown? Doth he who comments upon it, then, value himself at more than half-a-crown? Never look for your business in one thing, and for improvement in another.

Where is improvement, then?

If any of you, withdrawing himself from externals, turns to his own faculty of choice, to exercise, and finish, and render it conformable to nature; elevated, free, unrestrained, unhindered, faithful, decent: if he hath learned too, that whoever desires, or is averse to, things out of his own power, can neither be faithful nor free, but must necessarily be changed and tossed up and down with them; must necessarily too be subject to others, to such as can procure or prevent what he desires or is averse to: if, rising in the morning, he observes and keeps to these rules; bathes and eats as a man of fidelity and honor; and thus, on every subject of action, exercises himself in his principal duty; as a racer, in the business of racing; as a public speaker, in the business of exercising his voice: this is he who truly improves; this is he who hath not traveled in vain. But if he is wholly intent on reading books, and hath labored that point only, and traveled for that: I bid him go home immediately, and not neglect his domestic affairs; for what he traveled for is nothing. The only real thing is, studying how to rid his life of lamentation, and complaint, and "Alas!" and "I am undone," and misfortune, and disappointment; and to learn what death, what exile, what prison, what poison is: that he may be able to say in a prison, like Socrates, "My dear Crito, if it thus pleases the gods, thus let it be"; and not—"Wretched old man, have I kept my gray hairs for this!" Who speaks thus? Do you suppose I will name some mean and despicable person? Is it not Priam who says it? Is it not Œdipus? Nay, how many kings say it? For what else is tragedy, but the sufferings of men, struck by an admiration of externals, represented in that kind of poetry? If one was to be taught by fictions, that externals independent upon choice are nothing to us; I, for my part, should wish for such a fiction, as that, by which I might

live prosperously and undisturbed. What you wish for, it is your business to consider.

§ 5. Of what service, then, is Chrysippus to us?

To teach you that those things are not false on which prosperity and ease depend. "Take my books, and you will see how true and conformable to nature those things are which render me easy." How great a happiness! And how great the benefactor who shows the way! To Triptolemus all men have raised temples and altars, because he gave us a milder kind of food; but to him who hath discovered, and brought to light, and communicated, the truth to all; the means not of living, but of living well; who among you ever raised an altar or a temple, or dedicated a statue, or who worships God on that account? We offer sacrifices on the account of those who have given us corn and the vine; and shall we not give thanks to God, for those who have produced that fruit in the human understanding, by which they proceed to discover to us the true doctrine of happiness?

CHAPTER V

CONCERNING THE ACADEMICS

§ 1. If any one opposes very evident truths, it is not easy to find a reason which may persuade him to alter his opinion. This arises neither from his own strength, nor from the weakness of his teacher: but when, after being driven upon an absurdity, he becomes petrified, how shall we deal with him any longer by reason?

§ 2. Now there are two sorts of petrification: the one, a petrification of the understanding; the other, of the sense of shame, when a person hath obstinately set himself not to assent to evident truths, nor to quit the defense of contradictions. We all dread a bodily mortification; and would make use of every contrivance to avoid it: but none of us is troubled about a mortification of the soul. And yet, indeed, even with regard to the soul, when a person is so affected as not to apprehend or understand anything, we think him in a sad condition: but where the sense of shame and modesty is under an absolute mortification, we go so far as even to call this, strength to mind.

§ 3. Are you certain that you are awake?—"I am not" (replies such a person): "for neither am I certain, when, in dreaming, I appear to myself to be awake."—Is there no difference, then, between these appearances?—"None."—Shall I argue with this man any longer? for what steel or what caustic can I apply to make him sensible of his mortification? He is sensible of it, and pretends not to be so. He is even worse than dead. Doth not he see the repugnancy of contradictory propositions? He sees it, and is never the better. He is neither moved, nor improves. Nay, he is in a yet worse condition: his sense of shame and modesty is utterly extirpated. His reasoning faculty indeed is not extirpated, but turned wild and savage. Shall I call this strength of mind? By no means: unless we allow it be such in the vilest debauchees, publicly to speak and act whatever comes into their heads.

CHAPTER VI

OF PROVIDENCE

§ 1. FROM every event that happens in the world it is easy to celebrate providence, if a person hath but these two circumstances in himself; a faculty of considering what happens to each individual, and a grateful temper. Without the first he will not perceive the usefulness of things which happen, and without the other he will not be thankful for them. If God had made colors, and had not made the faculty of seeing them, what would have been their use?

None.

On the contrary, if he had made the faculty without such objects as fall under its observation, what would have been the use of that?

None.

Again: if he had formed both the faculty and the objects, but had not made light?

Neither in that case would they have been of any use.

§ 2. Who is it, then, that hath fitted each of these to the other? Who is it that hath fitted the sword to the scabbard, and the scabbard to the sword? Is it no one? From the very construction of a complete work, we are used to declare positively, that it must be the operation of some artificer, and not the effect of mere chance. Doth every such work, then, demonstrate an artificer; and do not visible objects, and the sense of seeing, and Light, demonstrate one? Doth not the difference of the sexes, and their inclination to each other, and the use of their several powers; do not these things, neither, demonstrate an artificer?

Most certainly they do.

§ 3. But farther: this constitution of understanding, by which we are not simply impressed by sensible objects; but take and subtract from them; and add and compose something out of them; and pass from some to others absolutely remote: Is not all this, neither, sufficient to prevail on some men, and make them ashamed of leaving an artificer out of their scheme? If not, let them explain to us what it is that effects each of these; and how it is possible that things so wonderful, and which carry such marks of contrivance, should come to pass spontaneously and without design.

What, then, do these things come to pass for our service only?

Many for ours only; such as are peculiarly necessary for a reason-

able creature; but you will find many common to us with mere animals.

Then do they too understand what is done?

Not at all; for use is one affair, and understanding another. But God had need of animals to make use of the appearances of things; and of us to understand that use. It is sufficient, therefore, for them to eat and drink and sleep and continue their species, and perform other such offices as belong to each of them; but to us, to whom he hath given likewise a faculty of understanding, these offices are not sufficient. For if we do not act in a proper and orderly manner, and suitably to the nature and constitution of each thing, we shall no longer attain our end. For where the constitution of beings is different, their offices and ends are different likewise. Thus where the constitution is adapted only to use, there use is alone sufficient; but where understanding is added to use, unless that too be duly exercised, the end of such a being will never be attained.

§ 4. Well then: each of the animals is constituted either for food, or husbandry, or to produce milk, and the rest of them for some other like use; and for these purposes what need is there of understanding the appearances of things, and being able to make distinctions concerning them? But God hath introduced man as a spectator of himself and his works; and not only as a spectator, but as an interpreter of them. It is therefore shameful that man should begin and end where irrational creatures do. He is indeed rather to begin there, but to end where nature itself hath fixed our end; and that is in contemplation and understanding, and in a scheme of life conformable to nature.

§ 5. Take care, then, not to die without being spectators of these things. You take a journey to Olympia to behold the work of Phidias, and each of you thinks it a misfortune to die without a knowledge of such things; and will you have no inclination to understand and be spectators of those works for which there is no need to take a journey; but which are ready and at hand, even to those who bestow no pains? Will you never perceive, then, either what you are or for what you were born; nor for what purpose you are admitted spectators of this sight?

But there are some things unpleasant and difficult in life.

And are there none at Olympia? Are not you heated? Are not you crowded? Are not you without good conveniences for bathing? Are not you wet through when it happens to rain? Do not you bear uproar and noise and other disagreeable circumstances? But, I suppose, by comparing all these with the advantage of seeing so valuable a sight, you support and go through them. Well, and [in the present case] have not you received faculties by which you may support every event? Have not you received greatness of soul? Have not you received a manly spirit? Have not you received patience? What

signifies to me anything that happens, while I have a greatness of soul? What shall disconcert or trouble or appear grievous to me? Shall I not make use of my faculties, to that purpose for which they were granted me, but lament and groan at what happens?

§ 6. Oh, but my nose runs.

And what have you hands for, beast, but to wipe it?

But was there, then, any good reason that there should be such a dirty thing in the world?

And how much better is it that you should wipe your nose, than complain? Pray, what figure do you think Hercules would have made if there had not been such a lion, and a hydra, and a stag, and unjust and brutal men; whom he expelled and cleared away? And what would he have done if none of these had existed? Is it not plain that he must have wrapped himself up and slept? In the first place, then, he would never have become a Hercules by slumbering away his whole life in such delicacy and ease; or if he had, what good would it have done? What would have been the use of his arm, and the rest of his strength; of his patience, and greatness of mind, if such circumstances and subjects of actions had not roused and exercised him?

What then, must we provide these things for ourselves, and introduce a boar, and a lion, and a hydra, into our country?

This would be madness and folly. But as they were in being, and to be met with, they were proper subjects to set off and exercise Hercules. Do you therefore likewise, being sensible of this, inspect the faculties you have, and after taking a view of them, say, "Bring on me now, O Jupiter, what difficulty thou wilt, for I have faculties granted me by thee, and abilities by which I may acquire honor and ornament to myself."—No; but you sit trembling, for fear this or that should happen; and lamenting, and mourning, and groaning at what doth happen; and then you accuse the gods. For what is the consequence of such a meanspiritedness, but impiety? and yet God hath not only granted us these faculties, by which we may bear every event without being depressed or broken by it; but, like a good prince, and a true father, hath rendered them incapable of restraint, compulsion, or hindrance, and entirely dependent on our own pleasure: nor hath he reserved a power, even to himself, of hindering or restraining them. Having these things free, and your own, will you make no use of them, nor consider what you have received, not from whom? but sit groaning and lamenting, some of you, blind to him who gave them, and not acknowledging your benefactor; and others, basely turning yourselves to complaints and accusations of God? yet I undertake to show you that you have qualifications and occasions for greatness of soul, and a manly spirit; but what occasions you have to find fault, and complain, do you show me.

CHAPTER VII

OF THE USE OF CONVERTIBLE AND HYPOTHETICAL PROPOSITIONS, AND THE LIKE

§ 1. It is a secret to the vulgar, that the practise of convertible and hypothetical and interrogatory arguments, and, in general, of all other logical forms, hath any relation to the duties of life. For in every subject of action, the question is, how a wise and good man may find a way of extricating himself, and a method of behavior conformable to his duty upon the occasion. Let them say, therefore, either that the man of virtue will not engage in questions and answers; of that, in he doth, he will not think it worth his care whether he behaves rashly and at hazard in questioning and answering; or if they allow neither of these, it is necessary to confess that some examination ought to be made of those topics, in which the affair of question and answer is principally concerned. For what is the profession of reasoning? to lay down true positions; to reject false ones; and to suspend the judgment in doubtful ones. Is it enough, then, to have learned merely this?—It is enough, say you.—Is it enough, then, for him who would not commit any mistake in the use of money, merely to have heard, that we are to receive the good pieces, and reject the bad?—This is not enough.—What must be added besides?—That faculty which tries and distinguishes what pieces are good, what bad.—Therefore, in reasoning too, what hath been already said is not enough; but it is necessary that we should be able to prove and distinguish between the true and the false and the doubtful.—It is necessary.

§ 2. And what farther is professed in reasoning?—To admit the consequences of what you have properly granted.—Well; and here, too, is the mere knowing this enough?—It is not; but we must learn how such a thing is the consequence of such another; and when one thing follows from one thing, and when from many things in common. Is it not moreover necessary, that he who behave skilfully in reasoning, should both himself demonstrate whatever he delivers, and be able to comprehend the demonstrations of others; and not be deceived by such as sophisticate, as if they were demonstrating? Hence then the employment and exercise of concluding arguments and figures arises, and appears to be necessary.

§ 3. But it may possibly happen, that from the premises which we have properly granted, there arises some consequence, which, though false, is nevertheless a consequence. What, then, ought I to do? To admit a falsehood?—And how is that possible?—Well; or to say that my concessions were not properly made?—But neither is this allowed. —Or that the consequence doth not arise from the premises?—Nor is even this allowed.—What, then, is to be done in the case?—Is it not this? As the having once borrowed money is not enough to make a person a debtor, unless he still continues to owe money and hath not paid it: so the having granted the premises is not enough to make it necessary to grant the inference, unless we continue our concessions. If the premises continue to the end, such as they were when the concessions were made, it is absolutely necessary to continue the concessions, and to admit what follows from them. But if the premises do not continue such as they were when the concession was made, it is absolutely necessary to depart from the concession, and from admitting what doth not follow from the argument itself. For this inference is no consequence of ours, nor belongs to us, when we have departed from the concession of the premises. We ought then to examine these kinds of premises, and their changes and conversions, on which any one, by laying hold, either in the question itself, or in the answer, or in the syllogistical conclusion, or in any other thing of that sort, gives an occasion to the unthinking of being disconcerted, not foreseeing the consequences.—Why so?—That in this topic we may not behave contrary to our duty, nor with confusion.

§ 4. The same thing is to be observed in hypotheses and hypothetical arguments. For it is sometimes necessary to require some hypothesis to be granted, as a kind of step to the rest of the argument. Is every given hypothesis, then, to be granted, or not every one; and if not every one, which? And is he who has granted an hypothesis forever to abide by it? Or is he sometimes to depart from it, and admit only consequences, but not to admit contradictions?—Ay; but a person may say, on your admitting the hypothesis of a possibility, I will drive you upon an impossibility. With such a one as this, shall the man of prudence not engage, but avoid all examination and conversation with him?—And yet who, besides the man of prudence, is capable of treating an argument, or who besides is sagacious in questions and answers, and incapable of being received and imposed on by sophistry?—Or will he indeed engage, but without regarding whether he behaves rashly and at hazard, in the argument?—Yet how then can he be such a one as we are supposing him? But, without some such exercise and preparation, is it possible for him to preserve himself consistent? Let them show this: and all these theorems will be superfluous and absurd, and unconnected with our idea of the virtuous man. Why then are we still indolent, and slothful, and sluggish, seeking

pretenses of avoiding labor? Shall we not be watchful to render reason itself accurate?—"But suppose, after all, I should make a mistake in these points: have I killed a father?"—Wretch! why, in this case, where had you a father to kill? What is it, then, that you have done? The only fault that you could commit, in this instance, you have committed. This very thing I myself said to Rufus, when he reproved me for not finding something that was omitted in some syllogism. Why, said I, have I burned the Capitol then? Wretch! answered he, was the thing here omitted the Capitol? Or are there no other faults, but burning the Capitol, or killing a father? And is it no fault to treat the appearances presented to our minds rashly and vainly and at hazard; not to comprehend a reason, nor a demonstration, nor a sophism; nor, in short, to see what is for or against one's self in a question or answer? Is nothing of all this any fault?

CHAPTER VIII

THAT FACULTIES ARE NOT SAFE TO THE UNINSTRUCTED

§ 1. IN as many ways as equivalent syllogisms may be varied, in so many may the forms of arguments and enthymemas be varied likewise. As for instance: if you have borrowed, and not paid, you owe me money. But you have not borrowed, and not paid, therefore you do not owe me money. To perform this skillfully, belongs to no one more than to a philosopher. For if an enthymema be an imperfect syllogism, he who is exercised in a perfect syllogism must be equally ready at an imperfect one.

Why, then, do not we exercise ourselves and others after this manner?

Because even now, though we are not exercised in these things, nor diverted by me, at least from the study of morality: yet we make no advances in virtue. What is to be expected then if we should add this avocation too? Especially as it would not only be an avocation from more necessary studies, but likewise a capital occasion of conceit and insolence. For the faculty of arguing and of persuasive reasoning is great; and, particularly, if it be much labored and receive an additional ornament from rhetoric. For in general every faculty is dangerous to weak and uninstructed persons; as being apt to render them arrogant and elated. For by what method can one persuade a young man who excels in these kinds of study that he ought not to be an appendix to them, but they to him? *Will he not trample upon all such advice; and walk about elated and puffed up, not bearing any one should touch him, to put him in mind where he is wanting and in what he goes wrong.*

What then, was not Plato a philosopher?

Well, and was not Hippocrates a physician? Yet you see how he expresses himself. But is it in quality of physician, then, that he expresses himself so? Why do you confound things, accidentally united from different causes, in the same men? If Plato was handsome and well-made, must I too set myself to endeavor at becoming handsome and well-made; as if this was necessary to philosophy, because a certain person happened to be at once handsome and a philosopher? Why will you not perceive and distinguish what are the things that make men philosophers, and what belong to them on other accounts? Pray,

if I were a philosopher, would it be necessary that you should be lame too?

§ 2. What then? Do I reject these faculties? By no means. For neither do I reject the faculty of seeing. But if you ask me, what is the good of man? I have nothing else to say to you but that it is a certain regulation of the choice with regard to the appearances of things.

CHAPTER IX

HOW FROM THE DOCTRINE OF OUR KINDRED TO GOD WE ARE TO PROCEED TO ITS CONSEQUENCES

§ 1. IF what philosophers say of the kindred between God and man be true, what has any one to do, but, like Socrates, when he is asked what countryman he is, never to say that he is a citizen of Athens, or of Corinth, but of the world? For why do you say that you are of Athens: and not of that corner only where that paltry body of yours was laid at its birth? Is it not, evidently, from what is principal, and comprehends not only that corner, and your whole house; but the general extent of the country from which your pedigree is derived down to you, that you call yourself an Athenian, or a Corinthian? Why may not he, then, who understands the administration of the world; and has learned that the greatest and most principal and comprehensive of all things is this system, composed of men and God; and that from him the seeds of being are descended, not only to my father or grandfather, but to all things that are produced and born on earth; and especially to rational natures, as they alone are qualified to partake of a communication with the deity, being connected with him by reason: why may not such a one call himself a citizen of the world? Why not a son of God? And why shall he fear anything that happens among men? Shall kindred to Cæsar, or any other of the great at Rome, enable a man to live secure, above contempt, and void of all fear whatever; and shall not the having God for our Maker, and Father, and Guardian free us from griefs and terrors?

§ 2. "But how shall I subsist? For I have nothing."

Why, how do slaves, how do fugitives? To what do they trust when they run away from their masters? Is it to their estates? their servants? their plate? to nothing but themselves. Yet they do not fail to get necessaries. And must a philosopher, think you, when he leaves his own abode, rest and rely upon others, and not take care of himself? Must he be more helpless and anxious than the brute beasts, each of which is self-sufficient, and wants neither proper food, nor any suitable and natural provision? One would think there should be no need for an old fellow to sit here contriving that you may not think meanly, nor entertain low and abject notions of yourselves; but that his business would be, to take care that there may not happen to

be among you young men of such a spirit, that, knowing their affinity to the gods, and that we are as it were fettered by the body and its possessions, and by so many others things as are necessary, upon these accounts, for the economy and commerce of life; they should resolve to throw them off, as both troublesome and useless, and depart to their kindred.

§ 3. This is the work, if any, that ought to employ your master and preceptor, if you had one; that you should come to him, and say: "Epictetus, we can no longer bear being tied down to this paltry body, feeding and resting and cleaning it, and hurried about with so many low cares on its account. Are not these things indifferent, and nothing to us, and death no evil? Are not we relations of God, and did we not come from him? Suffer us to go back thither from whence we came; suffer us, at length, to be delivered from these fetters, that chain and weigh us down. Here thieves and robbers, and courts of judicature, and those who are called tyrants, seem to have some power over us, on account of the body and its possessions. Suffer us to show them, that they have no power."

§ 4. And in this case it would be my part to answer: "My friends, wait for God, till he shall give the signal, and dismiss you from this service; then return to him. For the present, be content to remain in this post where he has placed you. The time of your abode here is short, and easy to such as are disposed like you. For what tyrant, what robber, what thief, or what courts of judicature are formidable to those who thus account the body and its possessions as nothing? Stay. Depart not inconsiderately."

§ 5. Thus ought the case to stand between a preceptor and ingenuous young men. But how stands it now? The preceptor has no life in him: you have none neither. When you have had enough to-day, you sit weeping about to-morrow, how you shall get food. Why, if you have it, wretch, you will have it: if not, you will go out of life. The door is open: why do you lament? What room doth there remain for tears? What occasion for flattery? Why should any one person envy another? Why should he be struck with awful admiration of those who have great possessions, or are placed in high rank? Especially if they are powerful and passionate? For what will they do to us? The things which they can do we do not regard: the things which we are concerned about they cannot do. Who then, after all, shall command a person thus disposed? How was Socrates affected by these things? As it became one persuaded of his being a relation of the gods. "If you should tell me (says he to his judges), We will acquit you upon condition that you shall no longer discourse in the manner you have hitherto done, nor make any disturbance either among our young or our old people; I would answer: You are ridiculous in thinking that if your general had placed me in any post, I ought to

maintain and defend it, and choose to die a thousand times rather than desert it; but if God hath assigned me any station or method of life, that I ought to desert that for you."

§ 6. This it is for a man to be truly a relation of God. But we consider ourselves as a mere assemblage of stomach and entrails and bodily parts. Because we fear, because we desire, we flatter those who can help us in these matters; we dread the very same persons.

§ 7. A person desired me once to write for him to Rome. He was one vulgarly esteemed unfortunate, as he had been formerly illustrious and rich, and afterwards stripped of all his possessions and reduced to live here. I wrote for him in a submissive style, but, after reading my letter, he returned it to me and said: "I wanted your assistance, not your pity; for no evil hath befallen me."

§ 8. Thus Rufus to try me used to say, This or that you will have from your master. When I answered him, These are [uncertain] human affairs: Why, then, says he, should I intercede with him when you can receive these things from yourself? For what one hath of his own it is superfluous and vain to receive from another. Shall I, then, who can receive greatness of soul and a manly spirit from myself, receive an estate, or a sum of money, or a place from you? Heaven forbid! I will not be so insensible of my own possessions. But if a person is fearful and abject, what else is necessary but to write letters for him as if he was dead? "Pray oblige us with the corpse and blood of such a one." For, in fact, such a one is corpse and blood; and nothing more. For if he was anything more, he would be sensible that one man is not rendered unfortunate by another.

CHAPTER X

CONCERNING THOSE WHO STROVE FOR PREFERMENTS AT ROME

§ 1. If we all applied ourselves as heartily to our proper business as the old fellows at Rome do to their schemes; perhaps we too might make some proficiency. I know a man older than I am, and who is now superintendent of provisions at Rome. When he passed through this place on his return from exile, what an account did he give me of his former life! and how did he promise that for the future when he was got back, he would apply himself to nothing but how to spend the remainder of his days in repose and tranquility. "For how few have I now remaining!"—You will not do it, said I. When you are once got within the smell of Rome, you will forget all this, and, if you can but once gain admittance to court, you will go in heartily rejoiced and thank God. "If you ever find me, Epictetus," said he, "putting one foot into the court, think of me whatever you please." Now, after all, how did he act? Before he entered the city he was met by a billet from Cæsar. On receiving it he forgot all his former resolutions, and has ever since been heaping up one encumbrance upon another. I should be glad now to have an opportunity of putting him in mind of his discourse upon the road, and of saying, How much more clever a prophet am I than you!

§ 2. What then do I say? that man is made for an inactive life? No, surely. "But why is not ours a life of activity?" For my own part, as soon as it is day, I recollect a little what things I am to read over again [with my pupils], and then say to myself quickly, What is it to me how such a one reads? My chief point is to get to sleep.

§ 3. But, indeed, what likeness is there between the actions of these [old fellows at Rome] and ours? If you consider what it is they do you will see. For about what are they employed the whole day but in calculating, contriving, consulting about provisions; about an estate or other emoluments like these? Is there any likeness, then, between reading such a petition from any one as—"I entreat you to give me a permission to export corn;" and—"I entreat you to learn from Chrysippus of what nature the administration of the world is, and what place a reasonable creature holds in it. Learn, too, what you yourself are, and wherein your good and evil consists." Are these

things at all alike? Do they require an equal degree of application? And is it as shameful to neglect the one as the other?

§ 4. Well, then, are we preceptors the only idle dreamers? No; but you young men are so first, in a greater degree. And so even we old folks, when we see young ones trifling, are tempted to grow fond of trifling with them. Much more, then, if I was to see you active and diligent, I should be excited to join with you in serious industry.

CHAPTER XI

OF NATURAL AFFECTION

§ 1. WHEN one of the great men came to visit him, Epictetus, having inquired into the particulars of his affairs, asked him whether he had a wife and children? The other replying that he had, Epictetus likewise inquired, In what manner do you live with them? Very miserably, says he. How so? for men do not marry and get children to be miserable; but rather to make themselves happy. I am so very miserable about my children, that the other day, when my daughter was sick and appeared to be in danger, I could not bear even to be with her, but ran away, till it was told me that she was recovered. And pray do you think this was acting right? It was acting naturally, said he. Well: do but convince me that it was acting naturally, and I will convince you that everything natural is right. All or most of us fathers are affected in the same way. I do not deny the fact, but the question between us is whether it be right. For, by this way of reasoning, it must be said that tumors happen for the good of the body, because they do happen: and even that vices are natural, because all or the most part of us are guilty of them. Do you show me, then how such a behavior as yours appears to be natural.

I cannot undertake that. But do you rather show me how it appears to be neither natural nor right.

If we were disputing about black and white, what criterion must we call in to distinguish them?

The sight.

If about hot and cold, and hard and soft, what?

The touch.

Well then, when we are debating about natural and unnatural, and right and wrong, what criterion are we to take?

I cannot tell.

And yet, to be ignorant of a criterion of colors, or of smells, or tastes, might perhaps be no very great loss. But do you think that he suffers only a small loss who is ignorant of what is good and evil, and natural and unnatural, to man?

No. The very greatest.

Well, tell me: Are all things which are judged good and proper by some, rightly judged to be so? It is possible that the several opinions

of Jews and Syrians and Egyptians and Romans concerning food should all be right?

How can it be possible?

I suppose, then, it is absolutely necessary, if the opinions of the Egyptians be right, the others must be wrong: if those of the Jews be good, all the rest must be bad.

How can it be otherwise?

And where ignorance is, there likewise is want of learning and instruction in necessary points.

It is granted.

Then, as you are sensible of this, you will for the future apply to nothing, and think of nothing else, but how to acquaint yourself with the criterion of what is agreeable to nature, and to use that in judging of each particular case.

§ 2. At present the assistance I have to give you towards what you desire is this: Doth affection seem to you to be a right and a natural thing?

How should it be otherwise?

Well; and is affection natural and right, and reason not so?

By no means.

Is there any opposition, then, between reason and affection?

I think not.

If there was, of two opposites if one be natural, the other must necessarily be unnatural, must it not?

It must.

What we find, then, at once affectionate and reasonable, that we may safely pronounce to be right and good.

Agreed.

Well, then, you will not dispute but that to run away and leave a sick child is contrary to reason. It remains for us to consider whether it be consistent with affection.

Let us consider it.

Did you, then, from an affection to your child, do right in running away and leaving her? Hath her mother no affection for the child?

Yes; surely she hath.

Would it have been right, then, that her mother too should leave her, or would it not?

It would not.

And doth not her nurse love her?

She doth.

Then ought not she likewise to leave her? By no means.

And doth not her preceptor love her?

He doth.

Then ought not he also to have run away, and left her; and so the child to have been left alone, and unassisted, from the great af-

fection of her parents, and her friends; or to die in the hands of people who neither loved her nor took care of her?

Heaven forbid!

But is it not unreasonable and unjust, that what you think right in yourself, on the account of your affection, should not be allowed to others, who have the very same affection as you?

It is absurd.

Pray, if you were sick yourself, should you be willing to have your family, and even your wife and children, so very affectionate as to leave you helpless and alone?

By no means.

Or would you wish to be so loved by your friends, as from their excessive affection always to be left alone when you were sick? Or would you not rather wish, if it were possible, to have such a kind of affection from your enemies as to make them always keep from you? If so, it remains that your behavior was by no means affectionate. Well then: was it merely nothing that induced you to desert your child?

How is that possible?

No; but it was some such motive as induced a person at Rome to hide his face while a horse was running to which he earnestly wished success; and when, beyond his expectation, it won the race, he was obliged to have recourse to sponges to recover his senses.

And what was this motive?

At present perhaps it cannot be accurately explained. It is sufficient to be convinced (if what philosophers say be true) that we are not to seek it from without; but that there is universally one and the same cause, which moves us to do or forbear any action; to speak or not to speak; to be elated or depressed; to avoid or pursue; that very cause which hath now moved us two; you, to come and sit and hear me; and me to speak as I do.

And what is that?

Is it anything else than that it seemed right to us to do so?

Nothing else.

And if it had seemed otherwise to us, what should we have done else than what we thought right? This, and not the death of Patroclus, was the cause of lamentation to Achilles (for every man is not thus affected by the death of a friend), that it seemed right to him. This too was the cause of your running away from your child, that it seemed right; and if hereafter you should stay with her it will be because that seemed right. You are now returning to Rome because it seems right to you; but if you should alter your opinion you will not return. In a word, neither death nor exile, nor pain, nor anything of this kind is the cause of our doing, or not doing, any action;

but our opinions and principles. Do I convince you of this, or not? You do.

§ 3. Well then; such as the cause is, such will be the effect. From this day forward, then, whenever we do anything wrong we will impute it only to the principle from which we act; and we will endeavor to remove that, and cut it up by the roots, with greater care than we would wens and tumors from the body. In like manner, we will ascribe what we do right to the same cause; and we will accuse neither servant, nor neighbor, nor wife, nor children as the causes of any evils to us; persuaded that if we had not such principles, such consequences would not follow. Of these principles we ourselves, and not externals, are the masters.

Agreed.

From this day, then, we will neither consider nor inquire of what sort, or in what condition, anything is; our estate, or slaves, or horses, or dogs, but only our principles.

I wish to do it.

You see, then, that it is necessary for you to become a scholar: that *kind of animal which everyone laughs at*; if you really desire to make an examination of your principles. But this, as you are sensible, is not the work of an hour or a day.

CHAPTER XII

OF CONTENTMENT

§ 1. CONCERNING the gods, some affirm that there is no deity: others, that he indeed exists; but slothful, negligent, and without a providence: a third sort admits both his being and providence, but only in great and heavenly objects, and in nothing upon earth: a fourth, both in heaven and earth; but only in general, not individuals: a fifth, like Ulysses and Socrates:

“O thou, who, ever present in my way,
Dost all my motions, all my toils survey.”

Pope's *Homer*.

It is, before all things, necessary to examine each of these; which is, and which is not, rightly said. Now, if there are no gods, how is it our end to follow them? If there are, but they take no care of anything, how will it be right, in this case, to follow them? Or, if they both are, and take care; yet, if there is nothing communicated from them to men, nor indeed to myself in particular, how can it be right even in this case? A wise and good man, after examining these things, submits his mind to him who administers the whole, as good citizens do to the laws of the commonwealth.

§ 2. He, then, who comes to be instructed, ought to come with this intention: “Now may I in everything follow the gods? How may I acquiesce in the divine administration? And how may I be free?” For he is free to whom all happens agreeably to his choice, and whom no one can restrain.

What! then is freedom distraction?

By no means; for madness and freedom are incompatible.

But I would have whatever appears to me to be right, happen, however it comes to appear so.

You are mad: you have lost your senses. Do not you know the freedom is a very beautiful and valuable thing? But for me to choose at random, and for things to happen agreeably to such a choice, may be so far from a beautiful thing as to be, of all others, the most shocking. For how do we proceed in writing? Do I choose to write the name of Dion (for instance) as I will? No; but I am taught to be willing to

write it as it ought to be writ. And what is the case in music? The same. And what in every other art or science? Otherwise, it would be to no purpose to learn anything, if it was to be adapted to each one's particular humor. Is it, then, only in the greatest and principal point, that of freedom, permitted me to will at random? By no means, but true instruction is this: learning to will that things should happen as they do. And how do they happen? As the appointer of them hath appointed. He hath appointed that there should be summer and winter, plenty and dearth, virtue and vice, and all such contrarieties, for the harmony of the whole. To each of us he hath given a body and its parts, and our several properties and companions. Mindful of this appointment, we should enter upon a course of education and instruction not to change the constitutions of things, which is neither put within our reach nor for our good; but that, being as they are, and as their nature is with regard to us, we may have our mind accommodated to what exists. Can we, for instance, fly mankind? And how is that possible? Can we, by conversing with them, change them? Who hath given us such a power? What, then, remains, or what method is there to be found for such a commerce with them, that while they act agreeably to the appearances in their own minds, we may nevertheless be affected conformably to nature? But you are wretched and discontented. If you are alone, you term it a desert; and if with men, you call them cheats and robbers. You find fault, too, with your parents and children and brothers and neighbors. Whereas you ought, when you live alone, to call that a repose and freedom, and to esteem yourself as resembling the gods; and when you are in company, not to call it a crowd and a tumult and a trouble, but an assembly and a festival; and thus to take all things contentedly. What, then, is the punishment of those who do not? To be just as they are. Is any one discontented with being alone? Let him be in a desert. Discontented with his parents? Let him be a bad son, and let him mourn. Discontented with his children? Let him be a bad father. Throw him into prison. What prison? Where he already is; for he is in a situation against his will, and wherever any one is against his will, that is to him a prison, just as Socrates was not in prison, for he was willingly there. "What, then, must my leg be lame?" And is it for one paltry leg, wretch, that you accuse the world? Why will you not give it up to the whole? Why will you not withdraw yourself from it? Why will you not gladly yield it to him who gave it? And will you be angry and discontented with the decrees of Jupiter, which he, with the Fates who spun in his presence the thread of your birth, ordained and appointed? Do you not know how very small a part you are of the whole? That is, as to body; for as to reason you are neither worse, nor less, than the gods. For reason is not measured by length or height, but by principles. Will you not therefore place your good

there, where you are equal to the gods? "How wretched am I in such a father and mother!" What, then, was it granted you to come beforehand, and make your own terms, and say: "Let such and such persons, at this hour, be the authors of my birth?" It was not granted; for it was necessary that your parents should exist before you, and so you be born afterwards. Of whom? Of just such as they were. What, then, since they are such, is there no remedy afforded you? Now, surely, if you were ignorant to what purpose you possess the faculty of sight, you would be wretched and miserable in shutting your eyes at the approach of colors, and are not you more wretched and miserable in being ignorant that you have a greatness of soul and a manly spirit, answerable to each of the above-mentioned accidents? Occurrences proportioned to your faculty [of discernment] are brought before you; but you turn it away at the very time when you ought to have it the most open and quick-sighted. Why do not you rather thank the gods that they have made you superior to whatever they have not placed in your own power, and have rendered you accountable for that only which is in your own power? Of your parents they acquit you; as not accountable of your brothers they acquit you; of body, possessions, death, life, they acquit you. For what, then, have they made you accountable? For that which is alone in your own power, a right use of the appearances of objects. Why, then, should you draw those things upon yourself for which you are not accountable? This is giving one's self trouble without need.

CHAPTER XIII

HOW EVERYTHING MAY BE PERFORMED ACCEPTABLY TO THE GODS

WHEN a person inquired, how any one might eat acceptably to the gods: If he eats with justice, says Epictetus, and gratitude, and fairly and temperately and decently, must he not also eat acceptably to the gods? And when you call for hot water, and your servant doth not hear you, or, if he doth, brings it only warm; or perhaps is not to be found at home; then not to be angry, or burst with passion, is not this acceptable to the gods?

But how, then, can one bear such things?

Wretch, will you not bear with your brother, who hath God for his father, as being a son from the same stock, and of the same high descent? But if you chance to be placed in some superior station, will you presently set yourself up for a tyrant? Will you not remember what you are, and over whom you bear rule? That they are by nature your relations, your brothers; that they are the offspring of God?

But I have them by right of purchase, and not they me.

Do you see what it is you regard? That it is earth and mire, and these wretched laws of dead men, and that you do not regard those of the gods.

CHAPTER XIV

THAT ALL THINGS ARE UNDER THE DIVINE INSPECTION

§ 1. WHEN a person asked him, how any one might be convinced that each of his actions are under the inspection of God: Do not you think, says Epictetus, that all things are mutually bound together and united?

I do.

Well; and do you not think that things on earth feel the influence of the heavenly bodies?

Yes.

Else how could the trees so regularly, as if by God's express command, bud, blossom, bring forth fruit, and ripen it; then let it drop, and shed their leaves, and lie contracted within themselves in quiet and repose, all when he speaks the word? Whence, again, are there seen, on the increase and decrease of the moon, and the approach and departure of the sun, so great vicissitudes and changes to the direct contrary in earthly things? Have then the very leaves, and our own bodies, this connection and sympathy with the whole, and have not our souls much more? But our souls are thus connected and intimately joined to God, as being indeed members and distinct portions of his essence; and must not he be sensible of every movement of them as belonging, and connatural to himself? Can even you think of the divine administration, and every other divine subject, and, together with these, of human affairs also: can you at once receive impressions on your senses and your understanding from a thousand objects; at once assent to some things, deny or suspend your judgment concerning others, and preserve in your mind impressions from so many and various objects, and whenever you are moved by [the traces of] them, hit on ideas similar to those which first impressed you: can you retain a variety of arts, and the memorials of ten thousand things, and is not God capable of surveying all things, and being present with all, and receiving a certain communication from all? Is the sun capable of illuminating so great a portion of the universe, and of leaving only that small part of it unilluminated which is covered by the shadow of the earth; and cannot he who made and revolves the sun, a small part of himself if compared with the whole, cannot he perceive all things?

§ 2. "But I cannot" (say you) "attend to all things at once." Why, doth any one tells you that you have equal power with Jupiter? No! but nevertheless he has assigned to each man a director, his own good genius, and committed him to his guardianship; a director whose vigilance no slumber interrupt, and whom no false reasonings can deceive. For to what better and more careful guardian could he have committed us? So that when you have shut your doors, and darkened your room, remember never to say that you were alone, for you are not; but God is within, and your genius is within, and what need have they of light to see what you are doing? To this God you likewise ought to swear such an oath as the soldiers do to Cæsar. For do they, in order to receive their pay, swear to prefer before all things the safety of Cæsar, and will not you swear, who have received so many and so great favors, or if you have sworn, will you not stand to it? And what must you swear? Never to disobey, nor accuse, nor murmur at any of the things appointed by him, nor unwillingly to do or suffer anything necessary. Is this oath like the former? In the first, persons swear not to honor any other beyond Cæsar; in the last, beyond all, to honor themselves.

CHAPTER XV

WHAT IT IS THAT PHILOSOPHY PROMISES

§ 1. WHEN one consulted him, how he might persuade his brother to forbear treating him ill: Philosophy, answered Epictetus, doth not promise to procure anything external to man, otherwise it would admit something beyond its proper subject-matter. For the subject-matter of a carpenter is wood; of a statuary, brass: and so of the art of living, the subject-matter is each person's own life.

What, then, is my brother's?

That, again, belongs to his own art [of living]; but to yours is external like an estate, like health, like reputation. Now, philosophy promises none of these. In every circumstance I will preserve the governing part conformable to nature. Whose governing part? His in whom I exist.

But, how, then, is my brother to lay aside his anger against me?

Bring him to me, and I will tell him; but I have nothing to say to you about his anger.

§ 2. Well, but I still farther ask, How am I to keep myself in a state of mind conformable to nature though he should not be reconciled to me?

No great thing is brought to perfection suddenly, when not so much as a bunch of grapes or a fig is. If you tell me that you would at this minute have a fig, I will answer you, that there must be time. Let it first blossom, then bear fruit, then ripen. Is then the fruit of a fig-tree not brought to perfection suddenly, and in one hour; and would you possess the fruit of the human mind in so short a time, and without trouble? I tell you, expect no such thing.

CHAPTER XVI

OF PROVIDENCE

§ 1. BE not surprised, if other animals have all things necessary to the body ready provided for them, not only meat and drink but lodging: that they want neither shoes, nor bedding, nor clothes, while we stand in need of all these. For they not being made for themselves, but for service, it was not fit that they should be formed so as to need the help of others. For, consider what it would be for us to take care, not only for ourselves, but for sheep and asses too, how they should be clothed, how shod, and how they should eat and drink. But as soldiers are ready for their commander, shod, clothed, and armed (for it would be a grievous thing for a colonel to be obliged to go through his regiment to put on their shoes and clothes), so nature likewise has formed the animals made for service, ready provided, and standing in need of no further care. Thus one little boy, with only a crook, drives a flock.

§ 2. But now we, instead of being thankful for this, complain of God that there is not the same kind of care taken of us likewise. And yet, good heaven! any one thing in the creation is sufficient to demonstrate a providence to a modest and grateful mind. Not to instance at present in great things, but only in the very production of milk from grass, cheese from milk, and wool from skins: who formed and contrived these things? No one, say you. O surprising stupidity, and want of shame! But come, let us omit the works of nature. Let us contemplate what she hath done, as it were, by the bye. What is more useless than the hairs which grow on the chin? And yet, hath she not made use even of these in the most becoming manner possible? Hath she not by these distinguished the sexes? Doth not nature in each if us call out, even at a distance, *I am a man*; approach and address me as such; inquire no farther; see the characteristic. On the other hand, with regard to women, as she hath mixed something softer in their voice, so she hath deprived them of a beard. But no, to be sure, the animal should have been left undistinguished, and each of us obliged to proclaim, *I am a man*! But why is not this characteristic beautiful and becoming and venerable? How much more beautiful than the comb of cocks; how much more noble than the mane of lions! Therefore, we ought to have preserved the divine character-

istics; we ought not to have rejected them, nor confounded, as much as in us lay, the distinct sexes.

§ 3. Are these the only works of providence, with regard to us . . . And what words can proportionably express our applauses and praise? For, if we had any understanding, ought we not both, in public and in private, incessantly to sing hymns, and speak well of the Deity, and rehearse his benefits? Ought we not, whether we are digging, or plowing, or eating, to sing the hymn to God? Great is God, who has supplied us with these instruments to till the ground: great is God, who has given us hands, a power of swallowing, a stomach: who has given us to grow insensibly, to breathe in sleep. Even these things we ought upon every occasion to celebrate; but to make it the subject of the greatest and most divine hymn, that he has given us the faculty of apprehending them, and using them in a proper way. Well then: because the most of you are blind and insensible, was it not necessary that there should be some one to fill this station, and give out, for all men, the hymn to God? For what else can I, a lame old man, do but sing hymns to God? If I was a nightingale, I would act the part of a nightingale: if a swan, the part of a swan. But, since I am a reasonable creature, it is my duty to praise God. This is my business. I do it. Nor will I ever desert this post as long as it is vouchsafed me; and I exhort you to join in the same song.

CHAPTER XVII

THAT THE ART OF REASONING IS NECESSARY

§ 1. *SINCE* it is reason which sets in order and finishes all other things, it ought not itself to be left in disorder. But by what shall it be set in order?

Evidently either by itself, or by something else.

Well: either that too is reason, or there is something else superior to reason (which is impossible): and if it be reason, what, again, shall set that in order? For, if reason can set itself in order in one case, it can in another; and, if we will still require anything further, it will be infinite and without end.

But the most urgent necessity is to cure (our opinions, passions) and the like.

Would you hear about these, therefore? Well, hear. But then, if you should say to me, "I cannot tell whether your arguments are true or false"; and if I should happen to express myself doubtfully, and you should say, "Distinguish," I will bear with you no longer; but will retort your own words upon you, "The more urgent necessity is," etc. Therefore, I suppose, the art of reasoning is first settled; just as, before the measuring of corn, we settle the measure. For, unless we first determine what a bushel and what a balance is, how shall we be able to measure or weigh? Thus, in the present case, unless we have first learned and accurately examined that which is the criterion of other things, and by which other things are learned, how shall we be able accurately to learn anything else? And how is it possible? Well, a bushel, however, is only wood, a thing of no value in itself; but it measures corn. And logic (you say) is of no value in itself. That we will consider hereafter. Let us, for the present, then, make the concession. It is enough that it distinguishes and examines, and, as one may say, measures and weighs all other things. Who says this? Is it only Chrysippus and Zeno and Cleanthes? And doth not Antisthenes say it? And who is it, then, who has written that the beginning of a right education is the examination of words? Doth not Socrates say it? Of whom, then, doth Xenophon write, that he began by the examination of words, what each signified?

§ 2. Is this, then, the great and admirable thing, to understand or interpret Chrysippus?

Who says that it is? But what, then, is the admirable thing?

To understand the will of nature.

Well, then, do you apprehend it of yourself? In that case, what need have you for any one else? For, if it be true, that men never err but involuntarily, and you have learned the truth, you must necessarily act right.

But, indeed, I do not apprehend the will of nature.

Who, then, shall interpret that?

They say Chrysippus. I go and inquire what this interpreter of nature says. I begin not to understand his meaning. I seek one to interpret that. Here explain how this is expressed, and as if it were put into Latin. How, then, doth a supercilious self-opinion belong to the interpreter?

Indeed, it doth not justly belong to Chrysippus himself, if he only interprets the will of nature, and doth not follow it; and much less to his interpreter. For we have no need of Chrysippus on his own account, but that by his means we may apprehend the will of nature; nor do we need a diviner on his own account, but that by his assistance we hope to understand future events, and what is signified by the gods; nor the entrails of the victims on their own account, but on the account of what is signified by them; neither is it the raven or the crow that we admire, but the gods who deliver his significations by their means. I come, therefore, to the diviner and interpreter of these things, and say, "Inspect the entrails for me: what is signified to me?" Having taken and laid them open, he thus interprets them:—You have a choice, man, incapable of being restrained or compelled. This is written here in the entrails. I will show you this first in the faculty of assent. Can anyone restrain you from assenting to truth?—"No one."—Can any one compel you to admit a falsehood?—"No one."—You see, then, that you have in this topic a choice incapable of being restrained or compelled or hindered. Well, is it any otherwise with regard to pursuit and desire? What can conquer one pursuit?—"Another pursuit."—What desire and aversion?—"Another desire and another aversion." If you set death before me (say you) you compel me. No; not what is set before you doth it, but your principle, that it is better to do such or such a thing than to die. Here, again, you see it is your own principle which compels you—that is, choice compels choice. For, if God had constituted that portion which he hath separated from his own offense and given to us, capable of being restrained or compelled, either by himself or by any other, he would not have been God, nor have taken care of us in a due manner.

§ 3. These things, says the diviner, I find in the victims. These

things are signified to you. If you please, you are free. If you please, you will have no one to complain of, no one to accuse. All will be equally according to your own mind, and to the mind of God.

§ 4. For the sake of this oracle I go to the diviner and the philosopher, admiring not him merely on the account of his interpretation, but the things which he interprets.

CHAPTER XVIII

THAT WE ARE NOT TO BE ANGRY WITH THE ERRORS OF OTHERS

§ 1. IF what the philosophers say be true, that all men's actions proceed from one source; that, as they assent, from a persuasion that a thing is so, and dissent, from a persuasion that it is not, and suspend their judgment, from a persuasion that it is uncertain; so, likewise, they exert their pursuits, from a persuasion that such a thing is for their advantage; and it is impossible to esteem one thing advantageous, and desire another; to esteem one thing a duty, and pursue another: why, after all, should we be angry at the multitude?

They are thieves and pilferers.

What do you mean by thieves and pilferers? They are in an error concerning good and evil. Ought you, then, to be angry, or to pity them? Do but show them their error, and you will see that they will amend their faults; but, if they do not see it, the principles they form are to them their supreme rule.

What, then, ought not this thief and this adulterer to be destroyed?

By no means (ask that); but say rather, "Ought not he to be destroyed who errs and is deceived in things of the greatest importance; blinded, not in the sight that distinguishes white from black, but in the judgment that distinguishes good from evil?" By stating your question thus you see how inhuman it is, and just as if you would say, "Ought not this blind, or that deaf, man to be destroyed?" For, if the greatest hurt be a deprivation of the most valuable things, and the most valuable thing to every one is a right judgment in choosing; when any one is deprived of this, why, after all, are you angry? You ought not to be affected, man, contrary to nature, by the ills of another. Pity him rather. Do not be angry; nor say, as many do, What! shall these execrable and odious wretches dare to act thus? Whence have you so suddenly learned wisdom? Because we admire those things which such people take from us. Do not admire your clothes, and you will not be angry with the thief. Do not admire the beauty of your wife, and you will not be angry with an adulterer. Know that a thief and an adulterer have no place in the things that are properly your own; but in those that belong to others, and which are not in your power. If you give up these things, and look upon them as nothing, with whom will you any longer be

angry? But while you admire them, be angry with yourself rather than with others. Consider only: You have a fine suit of clothes, your neighbor has not. You have a window, you want to air them. He knows not in what the good of man consists, but imagines it is in a fine suit of clothes; the very thing which you imagine too. Must not he, then, of course, come and take them away? When you show a cake to greedy people, and are devouring it all yourself, would not you have them snatch it from you? Do not provoke them. Do not have a window. Do not air your clothes. I, too, the other day, had an iron lamp burning before my household deities. Hearing a noise at the window, I ran. I found my lamp was stolen. I considered, that he who took it away did nothing unaccountable. What then? To-morrow, says I, you shall find an earthen one; for a man loses only what he hath. I have lost my coat. Ay, because you had a coat. I have a pain in my head. Why, can you have a pain in your horns? Why, then, are you out of humor. For loss and pain can be only of such things as are possessed.

§ 2. But the tyrant will chain—what?—A leg.—He will take away—what?—A head.—What is there, then, that he can neither chain nor take away?—The will and choice. Hence the advice of the ancients—Know thyself.

What ought to be done, then?

Exercise yourself, for heaven's sake, in little things; and thence proceed to greater. "I have a pain in my head."—Do not cry, Alas!—"I have a pain in my ear."—Do not cry, Alas! I do not say you may not groan, but do not groan inwardly; or, if your servant is a long while in bringing you something to bind your head, do not bawl and distort yourself, and say, "Everybody hates me." For who would not hate such a one?

§ 3. Relying for the future on these principles, walk upright and free; not trusting to bulk of body like a wrestler: for one should not be unconquerable in the sense that an ass is.

Who then is unconquerable? He whom nothing, independent on choice, disconcerts. Then I run over every circumstance and consider (say) of an athletic champion, He has been victorious in the first encounter: what will he do in the second? What if the heat should be excessive? What if he were to appear at Olympia? So I say in this case. What if you throw money in his way? He will despise it. What, if a girl? What, if in the dark? What, if he be tried by popular fame, calumny, praise, death? He is able to overcome them all. What then, if he be placed in the heat, or in the rain? What if he be hypochondriac, or asleep? (Just the same.) This is my unconquerable athletic champion.

CHAPTER XIX

OF THE BEHAVIOR TO BE OBSERVED TOWARDS TYRANTS

§ 1. WHEN a person is possessed of some either real or imagined superiority, unless he hath been well instructed, he will necessarily be puffed up with it. A tyrant, for instance, says: "I am supreme over all."—And what can you do for me? Can you exempt my desires from disappointment? How should you? For do you never incur your own aversions? Are your own pursuits infallible? Whence should you come by that privilege? Pray, on shipboard, do you trust to yourself, or to the pilot? In a chariot, to whom but the driver? And to whom in all other arts? Just the same. In what then, doth your power consist?—"All men pay regard to me."

So do I to my desk. I wash it and wipe it; and drive a nail for the service of my oil flask.—"What then, are these things to be valued beyond me?"—No: but they are of some use to me, and therefore I pay regard to them. Why, do not I pay regard to an ass? Do not I wash his feet? Do not I clean him? Do not you know that every one pays regard to himself, and to you, just as he doth to an ass? For who pays regard to you as a man? Show that. Who would wish to be like you? Who would desire to imitate you, as he would Socrates?—"But I can take off your head."—You say right. I had forgot that one is to pay regard to you as to a fever or the colic, and that there should be an altar erected to you, as there is to the goddess Fever at Rome.

§ 2. What is it, then, that disturbs and strikes terror into the multitude? The tyrant and his guards? By no means. What is by nature free, cannot be disturbed or restrained by anything but itself. But its own principles disturb it. Thus, when the tyrant says to any one: "I will chain your leg": he who values his leg, cries out for pity: while he who sets the value on his own will and choice, says: "If you imagine it for your interest, chain it."—"What! do you not care?"—No; I do not care.—"I will show you that I am master."—You? How should you? Jupiter has set me free. What! do you think he would suffer his own son to be enslaved? You are master of my carcass. Take it.—"So then when you come into my presence, you pay no regard to me?"—No; but to myself; or, if you will have me say, to you also: I tell you; the same to you as to a pipkin. This is not selfish vanity; for every animal is so constituted as to do everything for its own sake. Even the sun doth all for his own sake:

may, and to name no more, even Jupiter himself. But when he would be styled the Dispenser of Rain and Plenty, and the Father of Gods and Men, you see that he cannot attain these offices and titles unless he contributes to the common utility. And he hath universally so constituted the nature of every reasonable creature, that no one can attain any of its own proper advantages without contributing something to the use of society. And thus it becomes not unsociable to do everything for one's own sake. For, do you expect that a man should desert himself and his own interest? How, then, can all beings have one and the same original instinct, attachment to themselves? What follows, then? That where those absurd principles concerning things dependent on choice, as if they were either good or evil, are at the bottom, there must necessarily be a regard paid to tyrants: and I wish it were to tyrants only, and not to the very officers of their bed-chambers too. And how wise doth a man grow on a sudden when Cæsar has made him Clerk of the Close-stool! How immediately we say, "Felicio talked very sensibly to me!" I wish he were turned out of the bed-chamber, that he might once more appear to you the fool he is.

§ 3. Epaphroditus had (a slave, that was) a shoemaker; whom, because he was good for nothing, he sold. This very fellow being, by some strange luck, bought by a courtier, became shoemaker to Cæsar. Then you might have seen how Epaphroditus honored him. "How doth good Felicio do, pray?" And if any of us asked what the great man himself was about, it was answered: "He is consulting about affairs with Felicio." Did not he sell him as good for nothing? Who, then, hath all on a sudden made a wise man of him? This it is to honor anything besides what depends on choice.

§ 4. Is any one exalted to the office of tribune? All that meet him congratulate him. One kisses his eyes, another his neck, and the slaves his hands. He goes to his house; finds it illuminated. He ascends the Capitol. Offers a sacrifice. Now, who ever offered a sacrifice for having good desires? For exerting pursuit conformable to nature? For we thank the gods for that wherein we place our good.

§ 5. A person was talking with me to-day about the priesthood of Augustus. I say to him, Let the thing alone, friend: you will be at great expense for nothing. "But my name," says he, "will be written in the annals." Will you stand by, then, and tell those who read them, "I am the person whose name is written there"? But, if you could tell every one so now, what will you do when you are dead?—"My name will remain."—Write it upon a stone and it will remain just as well. But, pray, what remembrance will there be of you out of Nicopolis?—"But I shall wear a crown of gold."—If your heart is quite set upon a crown, take and put on one of roses, for it will make the prettier appearance.

CHAPTER XX

IN WHAT MANNER REASON CONTEMPLATES ITSELF

EVERY art and every faculty contemplates some things as its principal objects. Whenever, therefore, it is of the same nature with the objects of its contemplations, it necessarily contemplates itself too. But where it is of a different nature, it cannot contemplate itself. The art of shoemaking, for instance, is exercised upon leather, but is itself entirely distinct from the materials it works upon; therefore it doth not contemplate itself. Again, grammar is exercised on articulate speech. Is the art of grammar itself, then, articulate speech?

By no means.

Therefore it cannot contemplate itself. To what purpose, then, is reason appointed by nature?

To a proper use of the appearances of things.

And what is reason?

A composition of certain appearances to the mind: and, thus, by its nature, it becomes contemplative of itself too. Again, what subjects of contemplation belong to prudence?

Good, and evil, and indifferent.

What, then, is prudence itself?

Good.

What, imprudence?

Evil.

You see, then, that it necessarily contemplates both itself and its contrary. Therefore the first and greatest work of a philosopher is to try and distinguish the appearances, and to admit none untried. Even in money, where our interest seems to be concerned, you see what an art we have invented, and how many ways an assayer uses to try its value. By the sight, the touch, the smell, and lastly, the hearing. He throws the piece down, and attends to the jingle; and is not contented with its jingling only once; but, by frequent attention to it, becomes quite musical. In the same manner, whenever we think it of consequence whether we are deceived or not, we use the utmost attention to distinguish those things which may possibly deceive us. But, yawning and slumbering over the poor miserable ruling faculty, we admit every appearance that offers. For here the mischief doth not strike us. When you would know, then, how very languidly you

are affected by good and evil, and how vehemently by things indifferent; consider how you are affected with regard to being blinded, and how with regard to being blinded, and how with regard to being deceived, and you will find that you are far from being moved, as you ought, in relation to good and evil.

But much previous qualification, and much labor and learning, are wanted.

What then? Do you expect the greatest of arts is to be acquired by slight endeavors? And yet the principal doctrine of the philosophers, of itself, is short. If you have a mind to know it, read Zeno, and you will see. For what prolixity is there in saying, Our end is to follow the gods; and, The essence of good consists in the proper use of the appearances of things? Indeed, if you say, What, then, is God? What is an appearance? What is particular, what universal nature?—here the affair becomes prolix. And so, if Epicurus should come and say, that good must be placed in body; here, too, it will be prolix: and it will be necessary to hear what is the principal, the substantial and essential part in us. It is unlikely that the good of a snail should be placed in the shell: and is it likely that the good of a man should? You yourself, Epicurus, have something superior to this. What is that in you which deliberates, which examines, which forms the judgment concerning body itself, that it is the principal part? And why do you light your lamp, and labor for us, and write so many books? That we may not be ignorant of the truth? What are we? What are we to you? Thus the doctrine becomes prolix.

CHAPTER XXI

OF THE DESIRE OF ADMIRATION

WHEN a person maintains his proper station in life, he doth not gape after externals. What would you have, man?

"I am contented if my desires and aversions are conformable to nature: if I manage my powers of pursuit and avoidance, my purposes and intentions and assent, in the manner I was formed to do."

Why, then, do you walk as if you had swallowed a spit?

"I could wish, moreover, to have all who meet me admire me, and all who follow me cry out, What a great philosopher!"

Who are those by whom you would be admired? Are they not the very people who you used to say were mad? What, then, would you be admired by madmen?

CHAPTER XXII

OF PRE-CONCEPTIONS

§ 1. PRE-CONCEPTIONS are common to all men; and one pre-conception doth not contradict another. For, who of us doth not lay it down as a maxim, that good is advantageous and eligible, and at all events to be pursued and followed; that justice is fair and becoming? Whence, then, arises the dispute?—In adapting these pre-conceptions to particular cases. As when one cries: “Such a person hath acted well, he is a gallant man”; and another: “No, he hath acted like a fool.” Hence arises the dispute among men. This is the dispute between Jews and Syrians and Egyptians and Romans, not whether sanctity be preferable to all things, and in every instance to be pursued; but whether the eating swine’s flesh be consistent with sanctity or not. This, too, you will find to have been the dispute between Achilles and Agamemnon. For, call them forth. What say you, Agamemnon? Ought not that to be done which is fit and right?—Yes, surely.—Achilles, what say you? Is it not agreeable to you, that what is right should be done?—Yes, beyond every other thing. Adapt your pre-conceptions, then. Here begins the dispute. One says: “It is not fit that I should restore Chryseis to her father.” The other says: “Yes, but it is.” One or the other of them certainly makes a wrong adaptation of the pre-conception of fitness. Again, one says: “If it be fit that I should give up Chryseis, it is fit, too, that I should take some one of your prizes.” The other: “What, that you should take my mistress?” “Ay, yours.” “What, mine only? Must I only, then, lose my prize?”

§ 2. What, then, is it to be properly educated? To learn how to adapt natural pre-conceptions to particular cases, conformably to nature; and, for the future, to distinguish that some things are in our own power, others not. In our own power are choice, and all actions dependent on choice; not in our power, the body, the parts of the body, property, parents, brothers, children, country, and, in short, all with whom we are engaged in society. Where, then, shall we place good? To what kind of things shall we adapt the pre-conception of it? To that in our own power.

§ 3. What, then, is not health, and strength, and life good? And

are not children, nor parents, nor country? Who will have patience with you?

Let us transfer it, then to the other sort of things? Can he who suffers harm and is disappointed of good things be happy?

He cannot.

And can he preserve a right behavior with regard to society? How is it possible he should? For I am naturally led to my own interest. If, therefore, it is for my interest to have an estate, it is for my interest likewise to take it away from my neighbor. If it is for my interest to have a suit of clothes, it is for my interest likewise to steal it wherever I find it. Hence wars, seditions, tyranny, unjust invasions. How shall I, if this be the case, be able any longer to preserve my duty towards Jupiter? If I suffer harm and am disappointed, he takes no care of me. And what is Jupiter to me if he cannot help me, or again, what is he to me if he chooses I should be in the condition I am? Henceforward I begin to hate him. What, then, do we build temples, do we raise statues to Jupiter, as to evil demons, as to the goddess Fever? How, at this rate, is he the preserver, and how the dispenser of rain and plenty? If we place the essence of good anywhere here, all this will follow.—What, then, shall we do?

§ 4. This is the inquiry of him who philosophizes in reality and labors to bring forth (truth). “Do not I now see what is good and what is evil?” Surely I am in my senses. Ay, but shall I place good anywhere on this other side; in things dependent (only) on my own choice? Why, every one will laugh at me. Some gray-headed old fellow will come with his fingers covered with gold rings, and shake his head, and say: “Hark ye, child, it is fit you should learn philosophy, but it is fit too you should have brains. This is nonsense. You learn syllogisms from philosophers; but how are you to act, you know better than they.” “Then, why do you chide me, sir, if I do know?” What can I say to this wretch? If I make no answer, he will burst. I must e’en answer thus: “Forgive me, as they do people in love. I am not myself. I have lost my senses.”

CHAPTER XXIII

AGAINST EPICURUS

§ 1. EVEN Epicurus is sensible that we are by nature sociable; but having once placed our good in the mere shell, he can say nothing afterwards different from that. For, again, he strenuously maintains, that we ought not to admire or receive anything separated from the nature of good. And he is in the right to maintain it. But how, then, came any such suspicious (as your doctrines imply to arise), if we have no natural affection towards an offspring? Why do you, Epicurus, dissuade a wise man from bringing up children? Why are you afraid that upon their account he may fall into uneasiness? Doth he fall into any for a mouse, that feeds within his house? What is it to him if a little mouse bewails itself there? But Epicurus knew that, if once a child is born, it is no longer in our power not to love and be solicitous for it. For the same reason, he says, a wise man will not engage himself in public business, for he knew very well what such an engagement would oblige him to do; for what should restrain any one from affairs if we may behave among men as we would among a swarm of flies?

§ 2. And doth he who knows all this dare to bid us not bring up children? Not even a sheep or a wolf deserts its offspring, and shall man? What would you have? That we should be as silly as sheep? Yet even these do not desert their offspring. Or as savage as wolves? Neither do these desert them. Pray, who would mind you if he saw his child fallen upon the ground, and crying? For my part, I am of opinion that your father and mother, even if they could have foreseen that you would have been the author of such doctrines, would not, however, have thrown you away.

CHAPTER XXIV

HOW WE ARE TO STRUGGLE WITH DIFFICULTIES

§ 1. DIFFICULTIES are the things that show what men are. For the future, on any difficulty, remember that God, like a master of exercise, has engaged you with a rough antagonist.

For what end?

That you may be a conqueror like one in the Olympic games, and it cannot be without toil. No man, in my opinion, has a more advantageous difficulty on his hands than you have; provided you will but use it as an athletic champion doth his antagonist. We are now sending a spy to Rome; but no one ever sends a timorous spy, who, when he only hears a noise or sees a shadow, runs back, frightened out of his wits, and says: "The enemy is just at hand." So now, if you should come and tells us: "Things are in a fearful way at Rome, death is terrible; banishment, terrible; calumny, terrible; poverty, terrible; run, good people, the enemy is at hand"; we will answer: Get you gone, and prophesy for yourself; our only fault is that we have sent such a spy. Diogenes was sent a spy before you; but he told us good tidings. He says that death is no evil, for it is nothing base; that defamation is only the noise of madmen. And what account did this spy give us of pain? Of pleasure? Of poverty? He says that to be naked is better than a purple robe, to sleep upon the bare ground the softest bed, and gives a proof of all he says by his own courage, tranquillity, and freedom; and, moreover, by a healthy and robust body. There is no enemy near, says he. All is profound peace.—How so, Diogenes? Look upon me, says he. Am I hurt? Am I wounded? Have I run away from any one? This is such a spy as he ought to be. But you come and tell us one thing after another. Go back again and examine things more exactly and without fear.

§ 2. What shall I do, then?

What do you do when you come out of a ship? Do you take away the rudder or the oars along with you? What do you take, then? Your own, your bottle, and your bundle. So, in the present case, if you will but remember what is your own, you will not claim what belongs to others. Are you bid to put off your consular robe?—Well, I am in my equestrian. Put off that too.—I have only my coat. Put off that too.—Well, I am naked. Still you raise my envy.—Then e'en

take my whole body. If I can throw off a paltry body, am I any longer afraid of a tyrant?

§ 3. But such a one will not leave me his heir. What, then, have I forgot that none of these things is mine? How, then, do we call them mine? As a bed in an inn. If the landlord when he dies leaves you the beds, well and good; but, if to another, they will be his, and you will seek one elsewhere; and consequently, if you do not find one, you will sleep upon the ground; only keep quiet and snore soundly, and remember that tragedies have no other subjects but the rich, and kings, and tyrants. No poor man fills any other place in one than as part of the chorus: whereas kings begin, indeed, with prosperity. "Crown the palace with festive garlands."—But, then, about the third or fourth act: "Alas, Cithæron! why didst thou receive me?" Where are thy crowns, wretch: where is thy diadem? Cannot thy guards help thee?

Whenever you approach any of these, then, remember that you meet a tragic player; or, rather, not an actor, but *Ædipus* himself.—But such a one is happy. He walks with a numerous train. Well: I join myself with the crowd, and I too walk with a numerous train.

§ 4. But remember the principal thing: that the door is open. Do not be more fearful than children; but as they, when the play doth not please them, say, "I will play no longer": so do you, in the same case, say, "I will play no longer," and go; but, if you stay, do not complain.

CHAPTER XXV

ON THE SAME SUBJECT

§ 1. IF these things are true, and we are not stupid or acting a part when we say that the good or ill of man consists in choice, and that all besides is nothing to us, why are we still troubled? Why do we still fear? What hath been our concern is in no one's power; what is in the power of others we do not regard. What embarrassment have we left?

But direct me.

Why should I direct you? Hath not Jupiter directed you? Hath he not given you what is your own, incapable of restraint or hindrance; and what is not your own, liable to both? What directions, then, what orders have you brought from him? "By all methods keep what is your own: what belongs to others do not covet. Honesty is your own; a sense of virtuous shame is your own. Who, then, can deprive you of these? Who can restrain you from making use of them but yourself? And how do you do it? When you make that your concern which is not your own, you lose what is." Having such precepts and directions from Jupiter, what sort do you still want from me? Am I better than he? More worthy of credit? If you observe these, what others do you need? Or are not these directions his? Produce your natural pre-conceptions: produce the demonstrations of philosophers: produce what you have often heard, and what you have said yourself; what you have read, and what you have studied.

How long is it right to observe these things, and not break up the game?

As long as it goes on agreeably. A king is chosen at the Saturnalian festival (for it was agreed to play at that game): he orders, "Do you drink: you mix the wine: you sing: you go: you come." I obey; that the game may not be broken up by my fault.—"Well: but I bid you think yourself to be unhappy." I do not think so, and who shall compel me to think so? Again: we agree to play Agamemnon and Achilles. He who is appointed for Agamemnon, says to me: "Go to Achilles, and force away Briseis." I go. "Come." I come.

§ 2. We should converse in life as we do in hypothetical arguments. "Suppose it to be night."—Well: suppose it. "Is it day,

then?"—No: for I admitted the hypothesis that it is night. "Suppose that you think it to be night."—Well: suppose it. "But think also, in reality, that it is night."—That doth not follow from the hypothesis. Thus, too, in the other case. Suppose you have ill luck.—Suppose it, "Are you, then, unlucky?"—Yes. "Have you some cross dæmon?"—Yes. "Well: but think too (in earnest) that you are unhappy."—This doth not follow from the hypothesis: and there is one who forbids me to think so.

How long, then, are we to obey such orders?

As long as it is worth while: that is, as long as I preserve what is becoming and fit.

§ 3. Further, some are peevish and fastidious, and say, I cannot dine with such a fellow, to be obliged to hear him all day recounting how he fought in Mysia. "I told you, my friend, how I gained the eminence. There I am besieged again." But another says, "I had rather get a dinner, and hear him prate as much as he pleases."

Do you compare the value of these things, and judge for yourself; but do not let it be with depression and anxiety, and with a supposition that you are unhappy, for no one compels you to that. Is the house in a smoke? If it be a moderate one I will stay, if a very great one I will go out. For you must always remember and hold to this, that the door is open. "Well, do not live at Nicopolis."—I will not live there. "Nor at Athens."—Well, nor at Athens. "Nor at Rome."—Nor at Rome neither. "But you shall live at Gyaros."—I will live there. But living at Gyaros seems to me like living in a great smoke. I will retire where no one can forbid me to live (for that abode is open to all), and put off my last garment, this paltry body of mine: beyond this no one hath any power over me. Thus Demetrius said to Nero: "You sentence me to death; and nature, you!" If I place my admiration on body, I give myself up for a slave; if on an estate, the same; for I immediately betray myself how I may be taken. Just as when a snake pulls in his head, I say, strike that part of him which he guards: and be you assured, that whatever you show a desire to guard, there your master will attack you. Remember but this, whom will you any longer flatter or fear?

But I want to sit where the senators do.

Do not you see that by this you straiten yourself? You squeeze yourself?

Why, how else shall I see the show in the amphitheater cleverly?

Do not see it at all, man, and you will not be squeezed. Why do you give yourself trouble? Or wait a little while, and when the show is over, go sit in the senators' places and sun yourself. For remember that this holds universally; we squeeze ourselves; we straiten ourselves: that is, our own principles squeeze and straiten us. What is it to be reviled, for instance? Stand by a stone and revile it; and

what will you get? If you, therefore would hear like a stone, what would your reviler be the better? But if the reviler hath the weakness of the reviled for an advantage ground, then he carries his point. "Strip him,"—"What do you mean by him?" "Take my clothes; strip off them (if you will)." "I have put an affront upon you."—"Much good may it do you."

§ 4. These things were the study of Socrates; and, by this means, he always preserved the same countenance. But we had rather exercise and study anything than how to become unrestrained and free.

The philosophers talk paradoxes.

And are there not paradoxes in other arts? What is more paradoxical than the pricking any one's eye to make him see? If a person was to tell this to one ignorant of surgery, would not he laugh at him? Where is the wonder, then, if, in philosophy too, many truths appear paradoxes to the ignorant?

CHAPTER XXVI

WHAT THE LAW OF LIFE IS

§ 1. As one was reading hypothetical syllogisms; It is likewise a law in these, says Epictetus, to admit what follows from the hypothesis: but much more is it a law in life to do what follows from nature. For, if we desire in every subject of action, and in every circumstance, to keep up to nature; we must, on every occasion, evidently make it our aim neither to let consequences escape our observation, nor to admit contradictions. Philosophers, therefore, first exercise us in theory, which is the more easy task, and then lead us to the more difficult: for in theory there is nothing to oppose our following what we are taught; but in life there are many things to draw us aside. It is ridiculous, then, to say we must begin from these, for it is not easy to begin from the most difficult; and this excuse must be made to those parents who dislike that their children should learn philosophical speculations.—“Am I to blame, then, sir, and ignorant of my duty and of what is incumbent on me? If this is neither to be learned nor taught, why do you find fault with me? If it is to be taught, pray teach me yourself; or, if you cannot, give me leave to learn it from those who profess to understand it. Besides: do you think that I voluntarily fall into evil, and miss of good? Heaven forbid! What, then, is the cause of my faults?”—Ignorance. “Are you not willing, then, that I should get rid of my ignorance? Who was ever taught the art of music or navigation by anger? Do you expect, then, that your anger should teach me the art of living?”—This, however, is allowed to be said only by one who really hath that intention. But he who reads these things, and applies to the philosophers, merely for the sake of showing at an entertainment that he understands hypothetical syllogisms; what doth he do it for but to be admired by some senator who happens to sit near him? . . .

§ 2. . . . I once saw a person weeping and embracing the knees of Epaphroditus; and deploring his hard fortune that he had not £50,000 left. What said Epaphroditus, then? Did he laugh at him, as we should do? No; but cried out with astonishment, Poor man! How could you be silent? How could you bear it?

§ 3. . . . The first step, therefore, towards becoming a philosopher is being sensible in what state the ruling faculty of the mind

is; for, when a person knows it to be in a weak one, he will not immediately employ it in great attempts. But for want of this, some, who can scarce get down a morsel, buy, and set themselves to swallow, whole treatises; and so they throw them up again, or cannot digest them; and then come colics, fluxes, and fevers. Such persons ought to consider what they can bear. Indeed, it is easy to convince an ignorant person in theory; but in matters relating to life no one offers himself to conviction; and we hate those who have convinced us. Socrates used to say that we ought not to live a life unexamined.

CHAPTER XXVII

OF THE SEVERAL APPEARANCES OF THINGS TO THE MIND: AND WHAT
REMEDIES ARE TO BE PROVIDED FOR THEM

§ 1. APPEARANCES to the mind are of four kinds. Things are either what they appear to be; or they neither are, nor appear to be: or they are, and do not appear to be: or they are not, and yet appear to be. To form a right judgment in all these cases belongs only to the completely instructed. But whatever presses, to that a remedy must be applied. If the sophistries of Pyrrhonism or the Academy press us, the remedy must be applied there: if specious appearances, by which things seem to be good which are not so, let us seek for a remedy there. If it be custom which presses us, we must endeavor to find a remedy against that.

What remedy is to be found against custom?

A contrary custom. You hear the vulgar say, "Such a one, poor soul! is dead."—Why, his father died; his mother died. "Ay; but he was cut off in the flower of his age, and in a foreign land."—Hear the contrary ways of speaking; withdraw yourself from these expressions. Oppose to one custom a contrary custom; to sophistry the art of reasoning, and the frequent use and exercise of it. Against specious appearance we must have clear pre-conceptions brightened up and ready. When death appears as an evil, we ought immediately to remember that evils may be avoided, but death is necessity. For what can I do, or where can I fly from it? Let me suppose myself to be Sarpedon, the son of Jove, that I may speak in the same gallant way.

"Brave though we die, and honoured if we live;
Or let us glory gain, or glory give."—POPE.

If I can achieve nothing myself, I will not envy another the honor of doing some gallant action. But suppose this to be a strain too high for us; are not we capable at least of arguing thus?—Where shall I fly from death? Show me the place; show me the people to whom I may have recourse, whom death doth not overtake. Show me the charm to avoid it. If there be none, what would you have me do? I cannot escape death; but cannot I escape the dread of it? Must I die trembling and lamenting? For the origin of the disease

is wishing for something that is not obtained. In consequence of this, if I can bring over externals to my own inclination, I do it; if not, I want to tear out the eyes of whoever hinders me. For it is the nature of man not to bear the being deprived of good; not to bear the falling into evil. And so, at last, when I can neither bring over things to my own inclination, nor tear out the eyes of him who hinders me, I sit down and groan, and revile him whom I can; Jupiter, and the rest of the gods. For what are they to me if they take no care of me?

Oh! but you will be guilty of impiety.

What then? Can I be in a worse condition than I am now? In general, remember this, that, unless piety and interest be placed in the same thing, piety cannot be preserved in any mortal breast.

§ 2. Do not these things seem to have force? Let a Pyrrhonist or an Academic come and oppose them. For my part, I am not at leisure, nor able to stand up as an advocate for general consent. Even if the business were concerning an estate, I should call in another advocate. With what advocate, then, am I contented? With any that may be upon the spot. I may be at a loss, perhaps, to give a reason how sensation is performed; whether it be diffused universally, or reside in a particular part; for I find difficulties that shock me in each case; but, that you and I are not the same person, I very exactly know.

How so?

Why, I never, when I have a mind to swallow anything, carry it to your mouth, but my own. I never, when I wanted to take a loaf, took a brush; but went directly to the loaf, as fit to answer my purpose. And do you yourselves, who deny all evidence of the senses, act any otherwise? Who of you, when he intended to go into a bath, ever went into a mill?

What, then, must not we to the utmost defend these points? support the general consent (of mankind)? be fortified against everything that opposes it?

Who denies that? But it must be done by him who hath abilities, who hath leisure; but he who is full of trembling and perturbation and inward disorders of heart, must employ his time about something else.

CHAPTER XXVIII

THAT WE ARE NOT TO BE ANGRY WITH MANKIND. WHAT THINGS
ARE LITTLE, WHAT GREAT AMONG MEN

§ 1. WHAT is the cause of assent to anything?

Its appearing to be true.

It is not possible, therefore, to assent to what appears to be not true.

Why?

Because it is the very nature of the understanding to agree to truth, to be dissatisfied with falsehood, and to suspend its belief in doubtful cases.

What is the proof of this?

Persuade yourself, if you can, that it is now night.

Impossible.

Unpersuade yourself that it is day.

Impossible.

Persuade yourself that the stars are, or are not, even.

Impossible.

§ 2. When anyone, then, assents to what is false, be assured that he doth not wilfully assent to it as false (for, as Plato affirms, the soul is never voluntarily deprived of truth); but what is false appears to him to be true. Well, then, have we, in actions, anything correspondent to true and false in propositions?

Duty, and contrary to duty: advantageous, and disadvantageous: suitable, and unsuitable; and the like.

A person, then, cannot think a thing advantageous to him, and not choose it.

He cannot. But how says Medea?

"I know what evils wait my dreadful purpose;
But vanquished reason yields to powerful rage."

Because she thought that very indulgence of her rage, and the punishing her husband, more advantageous than the preservation of her children.

Yes; but she is deceived.

Show clearly to her that she is deceived, and she will forbear;

but, till you have shown it, what is she to follow but what appears to herself?

Nothing.

Why, then, are you angry with her, that the unhappy woman is deceived in the most important points, and, instead of a human creature, becomes a viper? Why do not you rather, as we pity the blind and lame, so likewise pity those who are blinded and lamed in their superior faculties? Whoever, therefore, duly remembers that the appearance of things to the mind is the standard of every action to man: that this is either right or wrong: and, if right, he is without fault, if wrong, he himself bears the punishment; for that one man cannot be the person deceived, and another the sufferer: will not be outrageous and angry at anyone; will not revile, or reproach, or hate, or quarrel with anyone.

§ 3. So, then, have all the great and dreadful deeds that have been done in the world no other original than appearance?

Absolutely no other. The *Iliad* consists of nothing but the appearances (of things to the mind), and the use of those appearances. It appeared to Paris to carry off the wife of Menelaus. It appeared to Helen to follow him. If, then, it had appeared to Menelaus to persuade himself that it was an advantage to be robbed of such a wife, what would have happened? Not only the *Iliad* had been lost, but the *Odyssey* too.

Do these great events, then, depend on so small a cause?

What are these events which you call great?

Wars and seditions, the destruction of numbers of men, and the overthrow of cities.

And what great matter is there in all this? Nothing. What great matter is there in the death of numbers of oxen, numbers of sheep, or in the burning or pulling down numbers of nests of storks or swallows?

Are these like cases, then?

Perfectly like. The bodies of men are destroyed, and the bodies of sheep and oxen. The houses of men are burnt, and the nests of storks. What is there great or dreadful in all this? Pray, show me what difference there is between the house of a man, and the nest of a stork, so far as it is a habitation, excepting that houses are built with beams and tiles and bricks; and nests with sticks and clay?

What, then, is a stork and a man a like thing? What do you mean?

With regard to body, extremely like.

Is there no difference, then, between a man and a stork?

Yes, surely; but not in these things.

In what, then?

Inquire, and you will find that the difference consists in some-

thing else. See whether it be not in acting with discernment; whether it be not in a social disposition; in fidelity, honor, steadiness, judgment.

§ 4. Where, then, is the great good or evil of man?

Where his difference is. If this is preserved and remains well fortified, and neither honor, fidelity, or judgment is destroyed, then he himself is preserved likewise; but when any of these is lost and demolished, he himself is lost also. In this do all great events consist. Paris, they say, was undone, because the Greeks invaded Troy and laid it waste, and his family were slain in battle. By no means; for no one is undone by an action not his own. All that was only laying waste the nests of storks. But his true undoing was when he lost the modest, the faithful, the hospitable, and the decent character. When was Achilles undone? When Patroclus died? By no means. But when he gave himself up to rage; when he wept over a girl; when he forgot that he came there not to get mistresses, but to fight. This is human undoing; this is the siege; this the overthrow; when right principles are ruined; when these are destroyed.

But when wives and children are led away captives, and the men themselves killed, are not these evils?

Whence do you conclude them such? Pray, inform me in my turn.

Nay; but whence do you affirm that they are not evils?

§ 5. Let us recur to the rules. Produce the pre-conceptions. One cannot sufficiently wonder at what happens in this respect. When we would judge of light and heavy, we do not judge by guess; when of straight and crooked, not by guess: and, in general, when it concerns us to know the truth of any particular, no one of us will do anything by guess. But, where the first and principal cause is concerned of acting either right or wrong; of being prosperous or unprosperous, happy or unhappy; there only do we act rashly and by guess. Nowhere anything like a balance; nowhere anything like a rule; but some fancy strikes me, and I instantly act conformably to it. For am I better than Agamemnon or Achilles; that they, by following their fancies, should do and suffer so many things, and fancy not suffice me? And what tragedy hath any other original? The *Atræus* of Euripides, what is it? Fancy. The *Œdipus* of Sophocles? Fancy. The *Phænix*? The *Hippolytus*? All fancy. To what character, then, doth it belong, think you, to take no care of this point? What are they called who follow every fancy?

Madmen.

Do we, then, behave any otherwise?

CHAPTER XXIX

OF INTREPIDITY

§ 1. THE essence of good and evil is a certain disposition of the choice.

What are externals, then?

Materials to the faculty of choice: in the management of which it will attain its own good or evil.

How, then, will it attain good?

If it doth not admire the materials themselves: for right principles concerning these materials constitute a good choice; but perverse and distorted principles, a bad one. This law hath God ordained, who says, "If you wish for good, receive it from yourself." You say, No; but from another.—"Nay; but from yourself." In consequence of this, when a tyrant threatens and sends for me; I say, Against what is your threatening pointed? If he says, "I will chain you"; I answer, It is my hands and feet that you threaten. If he says, "I will cut off your head"; I answer, It is my head that you threaten. If he says, "I will throw you into prison"; I answer, It is the whole of this paltry body that you threaten: and, if he threatens banishment, just the same.

Doth not he threaten you, then?

If I am persuaded that these things are nothing to me, he doth not; but, if I fear any of them, it is me that he threatens. Whom, after all, is it that I fear? The master of what? Of things in my own power? Of these no one is the master. Of things not in my power? And what are these to me?

§ 2. What, then! do you philosophers teach us a contempt of things?

By no means. Who of us teaches anyone to contend with them about things of which they have the command? Take my body, take my possessions, take my reputation, take those who are about me. If I persuade anyone to contend for these things as his own, accuse me with justice.—"Ay, but I would command your principles too."—And who hath given you that power? How can you conquer the principle of another?—By applying terror I will conquer it.—Do not you see that what conquers itself is not conquered by another? And nothing but itself can conquer the choice. Hence, too, the most

excellent and equitable law of God, that the better should always prove superior to the worse. Ten are better than one.

To what purpose?

For chaining, killing, dragging where they please; for taking away an estate. Thus ten conquer one in the instance wherein they are better.

In what, then, are they worse?

When the one hath right principles and the others have not. For can they conquer in this point? How should they? If we were weighed in a scale, must not the heavier outweigh?

§ 3. That ever Socrates should suffer such things from the Athenians!

Wretch! what do you mean by Socrates? Express the fact as it is. That ever the poor paltry body of Socrates should be carried away and dragged to prison by such as were stronger: that ever anyone should give hemlock to the body of Socrates; and that it should expire! Do these things appear wonderful to you? These things unjust? Is it for such things as these that you accuse God? Had Socrates, then, no equivalent for them? In what, then, to him did the essence of good consist? Whom shall we mind, you or him? And what doth he say? "Anytus and Melitus may indeed kill; but hurt me they cannot." And again: "If it so pleases God, so let it be."

§ 4. But show me that he who hath the worst principles gets the advantage over him who hath the better. You never will show it, nor anything like it: for the law of nature and of God is this: Let the better be always superior to the worse.

In what?

In that wherein it is better. One body is stronger than another: many than one; and a thief than one who is not a thief. Thus I, too, lost my lamp because the thief was better at keeping awake than I. But he bought a lamp at the price of being a thief, a rogue, and a wild beast. This seemed to him a good bargain, and much good may it do him!

§ 5. Well; but one takes me by the coat and draws me to the Forum; and then all the rest bawl out—"Philosopher, what good do your principles do you? See, you are dragging to prison: see, you are going to lose your head!"—And pray what rule of philosophy could I contrive, that when a stronger than myself lays hold on my coat, I should not be dragged? Or that when ten men pull me at once and throw me into prison, I should not be thrown there? But have I learned nothing, then? I have learned to know, whatever happens, that if it is not a matter of choice it is nothing to me. Have my principles, then, done me no good? What, then! do I seek for anything else to do me good but what I have learned? Afterwards, as I

sit in prison, I say: He who makes this outcry neither hears what signal is given nor understands what is said; nor is it any concern to him to know what philosophers say or do. Let him alone. Well; but I am bid to come out of prison again. If you have no further need for me in prison, I will come out; if you want me again, I will return. "For how long will you go on thus?"—Just as long as reason requires I should continue in this paltry body: when that is over, take it and fare ye well. Only let not this be done inconsiderately, nor from cowardice, nor upon every slight pretence; for that, again, would be contrary to the will of God: for he hath need of such a world and such creatures to live on earth. But if he sounds a retreat as he did to Socrates, we are to obey him when he sounds it as our general.

§ 6. Well, but are these things to be said to the world?

For what purpose? Is it not sufficient to be convinced one's self? When children come to us clapping their hands and saying: "Tomorrow is the good feast of Saturn," do we tell them that good doth not consist in such things? By no means: but we clap our hands along with them. Thus, when you are unable to convince anyone, consider him as a child, and clap your hands with him; or if you will not do that, at least hold your tongue. These things we ought to remember; and when we are called to any difficulty, know that an opportunity is come of showing whether we have been well taught. For he who goes from a philosophical lecture to a difficult point of practice, is like a young man who has been studying to solve syllogisms. If you propose an easy one, he says: Give me rather a fine intricate one, that I may try my strength. Even athletic champions are displaced with a slight antagonist. He cannot lift me, says one. This is a youth of spirit. No; but I warrant you when the occasion calls upon him, he must fall a-crying and say: "I wanted to learn a little longer first."—Learn what? If you did not learn these things to show them in practice, why did you learn them at all? I am persuaded there must be some one among you who sit here that feels secret pangs of impatience, and says: "When will such a difficulty come to my share as hath now fallen to his? Must I sit wasting my life in a corner when I might be crowned at Olympia? When will anyone bring the news of such a combat for me?" Such should be the disposition of you all. Even among the gladiators of Cæsar there are some who fear it very ill, that they are not brought upon the stage and matched; and who offer vows to God, and address the officers, begging to fight. And will none among you appear such? I would willingly take a voyage on purpose to see how a champion of mine acts; how he treats his subject. "I do not choose such a subject," say you. Is it in your power, then, to take what subject you choose? Such a body is given us; such parents, such brothers, such a country, and such a rank in

it; and then you come to me and say: "Change my subject." Besides, have not you abilities to manage that which is given you? It is your business (we should say) to propose; mine to treat the subject well.—"No. But do not propose such an argument to me; but such a one: do not offer such an objection to me; but such a one."—There will be a time, I suppose, when tragedians will fancy themselves to be mere masks, and buskins, and long trains. These things are your materials, man, and your subject. Speak something, that we may know whether you are a tragedian or a buffoon: for both have all the rest in common. If anyone, therefore, should take away his buskins and his mask, and bring him upon the stage in his common dress, is the tragedian lost or doth he remain? If he hath a voice he remains. "Here, this instant, take upon you the command." I take it; and, taking it, I show how a person who hath been properly instructed behaves. "Lay aside your robe, put on rags, and come upon the stage in that character."—What then? is it not in my power to bring a good voice (and manner) along with me? "In what character do you now appear?"—As a witness cited by God. "Come you, then, and bear witness for me, for you are a witness worthy of being produced by me. Is anything external to the choice, either good or evil? Do I hurt anyone? Have I placed the good of each individual in anyone but in himself? What evidence do you give for God?"—I am in a miserable condition, O Lord; I am undone; no mortal cares for me; no mortal gives me anything; all blame me, all speak ill of me.—Is this the evidence you are to give? And will you bring disgrace upon his citation who hath conferred such an honor upon you, and thought you worthy of being produced as a witness in such a cause?

§ 7. But he who hath the power hath given sentence. "I judge you to be impious and profane." What hath befallen you?—I have been judged to be impious and profane. Anything else?—Nothing. Suppose he had passed in judgment upon an hypothetical proposition, and pronounced it to be a false conclusion, that if it be day it is light; what would have befallen the proposition? In this case who is judged; who condemned; the proposition, or he who is deceived concerning it? Doth he, who hath the power of pronouncing anything concerning you, know what pious or impious mean? Hath he made it his study, or learned it? Where? From whom? A musician would not regard him if he pronounced bass to be treble: nor a mathematician, if he passed sentence that lines drawn from the center to the circle are not equal. And shall he, who is truly learned, regard an unlearned man, when he pronounces upon pious and impious, just and unjust?

§ 8. "Oh, the injuries to which the learned are exposed?" Is it here that you have learned this? Why do not you leave such pitiful reasonings to idle pitiful fellows; and let them sit in a corner, and

receive some little sorry pay, or grumble that nobody gives them anything? But do you appear, and make use of what you have learned. It is not reasonings that are wanted now. On the contrary, books are stuffed full of Stoical reasonings.

What is wanted, then?

One to apply them, whose actions may bear testimony to his doctrines. Assume me this character, that we may no longer make use of the examples of the ancients in the schools; but may have some example of our own.

§ 9. To whom, then, doth the contemplation of these (speculative reasonings) belong?

To him that hath leisure. For man is an animal fond of contemplation. But it is shameful to take a view of these things as runaway slaves do of a play. We are to sit quietly and listen, sometimes to the actor, and sometimes to the musician: and not do like those, who come in and praise the actor, and at the same time look round every way: then, if anyone happens to name their master, are frightened out of their wits and run off. It is shameful for a philosopher thus to contemplate the works of nature. Now, what, in this case, is the master? Man is not the master of man; but death, and life, and pleasure, and pain: for without these, bring Cæsar to me, and you will see how intrepid I shall be. But, if he comes thundering and lightning with these; and these are the objects of my terror; what do I else but, like the runaway slave, acknowledge my master? While I have any respite from these, as the fugitive comes into the theater, so I bathe, drink, sing; but all, with terror and anxiety. But, if I free myself from my masters, that is, from such things as render a master terrible, what trouble, what master have I remaining?

§ 10. What, then, are we to publish these things to all men?

No. But humor the vulgar, and say: This poor man advises me to what he thinks good for himself. I excuse him; for Socrates, too, excused the jailor who wept when he was to drink the poison, and said, "How heartily he sheds tears for us." Was it to him that Socrates said, "For this reason we send the women out of the way"? No; but to his friends: to such as were capable of hearing it, while he humored the other as a child.

CHAPTER XXX

WHAT WE OUGHT TO HAVE READY IN DIFFICULT CIRCUMSTANCES

WHEN you are going to any one of the great, remember, that there is Another, who sees from above what passes; and whom you ought to please rather than man. He, therefore, asks you:

In the schools, what did you use to call exile, and prison, and chains, and death, and defamation?

I? Indifferent things.

What, then, do you call them now? Are they at all changed?

No.

Are you changed, then?

No.

Tell me, then what things are indifferent.

Things independent on choice.

Tell me the consequence too.

Things independent on choice, are *nothing* to me.

Tell me, likewise, what appeared to us to be the good of man.

A right choice and a right use of the appearances of things.

What his end?

To follow thee.

Do you say the same things now, too?

Yes. I do say the same things, even now.

Well, go in, then, boldly, and mindful of these things: and you will see what a youth, who hath studied what he ought, is among men who have not. I protest, I imagine you will have such thoughts as these: "Why do we provide so many and great qualifications for nothing? Is the power, the antechamber, the attendants, the guards, no more than this? Is it for these that I have listened to so many dissertations? These are nothing: and I had qualified myself as for some great encounter.

MARCUS ARELIUS
ANTONINUS
THE ROMAN EMPEROR
HIS FIRST BOOK

concerning HIMSELF :

*Wherein Antoninus recordeth, What and of whom, whether Parents,
Friends, or Masters; by their good examples, or good
advice and counsel, he had learned:*

Divided into Numbers or Sections

ANTONINUS Book vi. Num. xlviii. Whenever thou wilt rejoice thyself, think and meditate upon those good parts and especial gifts, which thou hast observed in any of them that live with thee: as industry in one, in another modesty, in another bountifulness, in another some other thing. For nothing can so much rejoice thee, as the resemblances and parallels of severer virtues, eminent in the dispositions of them that live with thee, especially when all at once, as it were, they represent themselves unto thee. See therfor, that thou have them always in a readiness.

(Marcus Aurelius Antoninus, distinguished orator and prominent Roman citizen was born April 26, A.D. 121. Upon his parents' death he was adopted by his grandfather and then by Antoninus Pius who later became emperor. His education was given much attention and he was taught by the most able teachers. His great delight was the study of Stoic philosophy. Marcus Aurelius received honors of the consulship and later the tribunate and other imperial honors. Upon the death of Antoninus Pius he assumed the imperial state. After a series of wars he died in 180 A.D. His best known work is his "Meditations.")

THE FIRST BOOK

I. Of my grandfather Verus I have learned to be gentle and meek, and to refrain from all anger and passion. From the fame and memory of him that begot me I have learned both shamefastness and manlike behavior. Of my mother I have learned to be religious, and bountiful; and to forbear, not only to do, but to intend any evil; to content myself with a spare diet, and to fly all such excess as is incidental to great wealth. Of my great-grandfather, both to frequent public schools and auditories, and to get me good and able

teachers at home; and that I ought not to think much, if upon such occasions, I were at excessive charges.

II. Of him that brought me up, not to be fondly addicted to either of the two great factions of the coursers in the circus, called Prasini, and Veneti: nor in the amphitheater partially to favor any of the gladiators, or fencers, as either the Parmularii, or the Secutores. Moreover, to endure labor; nor to need many things; when I have anything to do, to do it myself rather than by others; not to meddle with many businesses; and not easily to admit of any slander.

III. Of Diognetus, not to busy myself about vain things, and not easily to believe those things, which are commonly spoken, by such as take upon them to work wonders, and by sorcerers, or prestidigitators, and imposters; concerning the power of charms, and their driving out of demons, or evil spirits; and the like. Not to keep quails for the game; nor to be mad after such things. Not to be offended with other men's liberty of speech, and to apply myself unto philosophy. Him also I must thank, that ever I heard first Bacchius, then Tandasis and Marcianus, and that I did write dialogues in my youth; and that I took liking to the philosophers' little couch and skins, and such other things, which by the Grecian discipline are proper to those who profess philosophy.

IV. To Rusticus I am beholding, that I first entered into the conceit that my life wanted some redress and cure. And then, that I did not fall into the ambition of ordinary sophists, either to write tracts concerning the common theorems, or to exhort men unto virtue and the study of philosophy by public orations; as also that I never by way of ostentation did affect to show myself an active able man, for any kind of bodily exercises. And that I gave over the study of rhetoric and poetry, and of elegant neat language. That I did not use to walk about the house in my long robe, nor to do any such things. Moreover I learned of him to write letters without any affectation, or curiosity; such as that was, which by him was written to my mother from Sinuessa: and to be easy and ready to be reconciled, and well pleased again with them that had offended me, as soon as any of them would be content to seek unto me again. To read with diligence; not to rest satisfied with a light and superficial knowledge, nor quickly to assent to things commonly spoken of: whom also I must thank that ever I lighted upon Epictetus his *Hypomnemata*, or moral commentaries and common factions: which also he gave me of his own.

V. From Appollonius, true liberty, and unvariable steadfastness, and not to regard anything at all, though never so little, but right and reason: and always, whether in the sharpest pains, or after the loss of a child, or in long diseases, to be still the same man; who also was a present and visible example unto me, that it was possible

for the same man to be both vehement and remiss: a man not subject to be vexed, and offended with the incapacity of his scholars and auditors in his lectures and expositions; and a true pattern of a man who of all his good gifts and faculties, least esteemed in himself, that his excellent skill and ability to teach and persuade others the common theorems and maxims of the Stoic philosophy. Of him also I learned how to receive favors and kindnesses (as commonly they are accounted:) from friends, so that I might not become obnoxious unto them, for them, nor more yielding upon occasion, than in right I ought; and yet so that I should not pass them neither, as an insensible and unthankful man.

VI. Of Sextus, mildness and the pattern of a family governed with paternal affection; and a purpose to live according to nature: to be grave without affectation: to observe carefully the several dispositions of my friends, not to be offended with idiots, nor unseasonably to set upon those that are carried with the vulgar opinions, with the theorems, and tenets of philosophers: his conversation being an example how a man might accommodate himself to all men and companies; so that though his company were sweeter and more pleasing than any flatterer's coggings and fawning; yet was it at the same time most respected and revered: who also had a proper happiness and faculty, rationally and methodically to find out, and set in order all necessary determinations and instructions for a man's life. A man without ever the least appearance of anger, or any other passion; able at the same time most exactly to observe the Stoic *Apathia*, or unpassionateness, and yet to be most tender-hearted: ever of good credit; and yet almost without any noise, or rumor: very learned, and yet making little show.

VII. From Alexander the Grammarian, to be unreprouvable myself, and not reproachfully to reprehend any man for a barbarism, or a solecism, or any false pronounciation, but dextrously by way of answer, or testimony, or confirmation of the same matter (taking no notice of the word) to utter it as it should have been spoken; or by some other such close and indirect admonition, handsomely and civilly to tell him of it.

VIII. Of Fronto, to how much envy and fraud and hypocrisy the state of a tyrannous king is subject unto, and how they who are commonly called *εὐπατρίδαι*, i.e. nobly born, are in some sort incapable, or void of natural affection.

IX. Of Alexander the Platonic, not often nor without great necessity to say, or to write to any man in a letter, "I am not at leisure"; nor in this manner still to put off those duties, which we owe to our friends and acquaintances (to everyone in his kind) under pretence of urgent affairs.

X. Of Catulus, not to contemn any friend's expostulation, though

unjust, but to strive to reduce him to his former disposition: freely and heartily to speak well of all my masters upon any occasion, as it is reported of Domitius, and Athenodotus: and to love my children with true affection.

XI. From my brother Severus, to be kind and loving to all them of my house and family; by whom also I came to the knowledge of Thrasea and Helvidius, and Cato, and Dio, and Brutus. He it was also that did put me in the first conceit and desire of an equal commonwealth, administered by justice and equality; and of a kingdom wherein should be regarded nothing more than the good and welfare of the subjects. Of him also, to observe a constant tenor, (not interrupted, with any other cares and distractions,) in the study and esteem of philosophy to be bountiful and liberal in the largest measure; always to hope the best; and to be confident that my friends love me. In whom I moreover observed open dealing towards those whom he reprov'd at any time, and that his friends might without all doubt or much observation know what he would, or would not, so open and plain was he.

XII. From Claudius Maximus, in all things to endeavor to have power of myself, and in nothing to be carried about; to be cheerful and courageous in all sudden chances and accidents, as in sicknesses: to love mildness, and moderation, and gravity: and to do my business, whatsoever it be, thoroughly, and without querulousness. Whatsoever he said, all men believed him that as he spake, so he thought, and whatsoever he did, that he did it with a good intent. His manner was, never to wonder at anything; never to be in haste, and yet never slow: nor to be perplexed, or dejected, or at anytime unseemly, or excessively to laugh: nor to be angry, or suspicious, but ever ready to do good, and to forgive, and to speak truth; and all this, as one that seemed rather of himself to have been straight and right, than ever to have been rectified or redressed; neither was there any man that ever thought himself undervalued by him, or that could find in his heart, to think himself a better man than he. He would also be very pleasant and gracious.

XIII. In my father, I observed his meekness; his constancy without wavering in those things, which after a due examination and deliberation, he had determined. How free from all vanity he carried himself in matter of honor and dignity, (as they are esteemed:) his laboriousness and assiduity, his readiness to hear any man, that had aught to say tending to any common good: how generally and impartially he would give every man his due; his skill and knowledge, when rigor or extremity, or when remissness or moderation was in season; how he did abstain from all unchaste love of youths; his moderate condescending to other men's occasions as an ordinary man, neither absolutely requiring of his friends, that they should wait upon

him at his ordinary meals, nor that they should of necessity accompany him in his journeys; and that whensoever any business upon some necessary occasions was to be put off and omitted before it could be ended, he was ever found when he went about it again, the same man that he was before. His accurate examination of things in consultations, and patient hearing of others. He would not hastily give over the search of the matter, as one easy to be satisfied with sudden notions and apprehensions. His care to preserve his friends; how neither at any time he would carry himself towards them with disdainful neglect, and grow weary of them; nor yet at any time be madly fond of them. His contented mind in all things, his cheerful countenance, his care to foresee things afar off, and to take order for the least, without any noise or clamor. Moreover, how all acclamations and flattery were repressed by him: how carefully he observed all things necessary to the government, and kept an account of the common expenses, and how patiently he did abide that he was reprehended by some for this his strict and rigid kind of dealing. How he was neither a superstitious worshipper of the gods, nor an ambitious pleaser of men, or studious of popular applause; but sober in all things, and everywhere observant of that which was fitting; no affecter of novelties: in those things which conduced to his ease and convenience, (plenty whereof his fortune did afford him,) without pride and bragging, yet with all freedom and liberty: so that as he did freely enjoy them without any anxiety or affectation when they were present; so when absent, he found no want of them. Moreover, that he was never commended by any man, as either a learned acute man, or an obsequious officious man, or a fine orator; but as a ripe mature man, a perfect sound man; one that could not endure to be flattered; able to govern both himself and others. Moreover, how much he did honor all true philosophers, without upbraiding those that were not so; his sociableness, his gracious and delightful conversation, but never unto satiety; his care of his body within bounds and measure, not as one that desired to live long, or over-studious of neatness, and elegancy; and yet not as one that did not regard it: so that through his own care and providence, he seldom needed any inward physic, or outward applications: but especially how ingeniously he would yield to any that had obtained any peculiar faculty, as either eloquence, or the knowledge of the laws, or of ancient customs, or the like; and how he concurred with them, in his best care and endeavor that everyone of them might in his kind, for that wherein he excelled, be regarded and esteemed: and although he did all things carefully after the ancient customs of his forefathers, yet even of this was he not desirous that men should take notice, that he did imitate ancient customs. Again, how he was not easily moved and tossed up and down, but loved to be constant, both in the same places

and businesses; and how after his great fits of headache he would return fresh and vigorous to his wonted affairs. Again, that secrets he neither had many, nor often, and such only as concerned public matters: his discretion and moderation, in exhibiting of the public sights and shows for the pleasure and pastime of the people: in public buildings, congiaries, and the like. In all these things, having a respect unto men only as men, and to the equity of the things themselves, and not unto the glory that might follow. Never wont to use the baths at unseasonable hours; no builder; never curious, or solicitous, either about his meat, or about the workmanship, or color of his clothes, or about anything that belonged to external beauty. In all his conversation, far from all inhumanity, all boldness, and incivility, all greediness and impetuosity; never doing anything with such earnestness, and intention, that a man could say of him, that he did sweat about it: but contrariwise, all things distinctly, as at leisure; without trouble; orderly, soundly, and agreeably. A man might have applied that to him, which is recorded of Socrates, that he knew how to want, and to enjoy those things, in the want whereof, most men show themselves weak; and in the fruition, intemperate: but to hold out firm and constant, and to keep within the compass of true moderation and sobriety in either estate, is proper to a man, who hath a perfect and invincible soul; such as he showed himself in the sickness of Maximus.

XIV. From the gods I received that I had good grandfathers, and parents, a good sister, good masters, good domestics, loving kinsmen, almost all that I have; and that I never through haste and rashness transgressed against any of them, notwithstanding that my disposition was such, as that such a thing (if occasion had been) might very well have been committed by me, but that it was the mercy of the gods, to prevent such a concurring of matters and occasions, as might make me to incur this blame. That I was not long brought up by the concubine of my father; that I preserved the flower of my youth. That I took not upon me to be a man before my time, but rather put it off longer than I needed. That I lived under the government of my lord and father, who would take away from me all pride and vainglory, and reduce me to that conceit and opinion that it was not impossible for a prince to live in the court without a troop of guards and followers, extraordinary apparel, such and such torches and statues, and other like particulars of state and magnificence; but that a man may reduce and contract himself almost to the state of a private man, and yet for all that not to become the more base and remiss in those public matters and affairs, wherein power and authority is requisite. That I have had such a brother, who by his own example might stir me up to think of myself; and by his respect and love, delight and please me. That I have got ingenuous children, and that

they were not born distorted, nor with any other natural deformity. That I was no great proficient in the study of rhetoric and poetry, and of other faculties, which perchance I might have dwelt upon, if I had found myself to go on in them with success. That I did by times prefer those, by whom I was brought up, to such places and dignities, which they seemed unto me most to desire; and that I did not put them off with hope and expectation, that (since that they were yet but young) I would do the same hereafter. That I ever knew Apollonius and Rusticus, and Maximus. That I have had occasion often and effectually to consider and meditate with myself, concerning that life which is according to nature, what the nature and manner of it is: so that as for the gods and such suggestions, helps and inspirations, as might be expected from them, nothing did hinder, but that I might have begun long before to live according to nature; or that even now that I was not yet partaker and in present possession of that life, that I myself (in that I did not observe those inward motions, and suggestions, yea and almost plain and apparent instructions and admonitions of the gods,) was the only cause of it. That my body in such a life, hath been able to hold out so long. That I never had to do with Benedicta and Theodotus, yea and afterwards when I fell into some fits of love, I was soon cured. That having been often displeased with Rusticus, I never did him anything for which afterwards I had occasion to repent. That it being so that my mother was to die young, yet she lived with me all her latter years. That often as I had a purpose to help and succor any that either were poor, or fallen into some present necessity, I never was answered by my officers that there was not ready money enough to do it; and that I myself never had occasion to require the like succor from any other. That I have such a wife, so obedient, so loving, so ingenuous. That I had choice of fit and able men, to whom I might commit the bringing up of my children. That by dreams I have received help, as for other things, so in particular, how I might stay my casting of blood, and cure my dizziness, as that also that happened to thee in Cajeta, as unto Chryses when he prayed by the seashore. And when I did first apply myself to philosophy, that I did not fall into the hands of some sophists, or spent my time either in reading the manifold volumes of ordinary philosophers, nor in practising myself in the solution of arguments and fallacies, nor dwelt upon the studies of the meteors, and other natural curiosities. All these things without the assistance of the gods, and fortune, could not have been.

XV. In the country of the Quadi at Granua, these.

Betimes in the morning say to thyself, This day I shall have to do with an idle curious man, with an unthankful man, a railer, a crafty, false, or an envious man; an unsociable uncharitable man. All these ill qualities have happened unto them, through ignorance of that

which is truly good and truly bad. But I that understand the nature of that which is good, that it only is to be desired, and of that which is bad, that it only is truly odious and shameful: who know moreover, that this transgressor, whosoever he be, is my kinsman, not by the same blood and seed, but by participation of the same reason, and of the same divine particle; How can I either be hurt by any of those, since it is not in their power to make me incur anything that is truly reproachful? or angry, and ill affected towards him, who by nature is so near unto me? for we are all born to be fellow-workers, as the feet, the hands, and the eyelids; as the rows of the upper and under teeth: for such therefore to be in opposition, is against nature; and what is it to chafe at, and to be averse from, but to be in opposition?

XVI. Whatsoever I am, is either flesh, or life, or that which we commonly call the mistress and overruling part of man; reason. Away with thy books, suffer not thy mind any more to be distracted, and carried to and fro; for it will not be; but as even now ready to die, think little of thy flesh: blood, bones, and a skin; a pretty piece of knit and twisted work, consisting of nerves, veins and arteries; think no more of it, than so. And as for thy life, consider what it is; a wind; not one constant wind neither, but every moment of an hour let out, and sucked in again. The third, is thy ruling part; and here consider; Thou art an old man; suffer not that excellent part to be brought in subjection, and to become slavish: suffer it not to be drawn up and down with unreasonable and unsociable lusts and motions, as it were with wires and nerves; suffer it not anymore, either to repine at anything now present, or to fear and fly anything to come, which the destiny hath appointed thee.

XVII. Whatsoever proceeds from the gods immediately, that any man will grant totally depends from their divine providence. As for those things that are commonly said to happen by fortune, even those must be conceived to have dependence from nature, or from that first and general connection, and concatenation of all these things, which more apparently by the divine providence are administered and brought to pass. All things flow from thence: and whatsoever it is that is, is both necessary and conducing to the whole (part of which thou art), and whatsoever it is that is requisite and necessary for the preservation of the general, must of necessity for every particular nature, be good and behoveful. And as for the whole, it is preserved, as by the perpetual mutation and conversion of the simple elements one into another, so also by the mutation, and alteration of things mixed and compounded. Let these things suffice thee; let them be always unto thee, as thy general rules and precepts. As for thy thirst after books, away with it with all speed, that thou die not mumuring and complaining, but truly meek and well satisfied, and from thy heart thankful unto the gods.

THE SECOND BOOK

I. REMEMBER how long thou hast already put off these things, and how often a certain day and hour as it were, having been set unto thee by the gods, thou hast neglected it. It is high time for thee to understand the true nature both of the world, whereof thou art a part; and of that Lord and Governor of the world, from whom, as a channel from the spring, thou thyself didst flow: and that there is but a certain limit of time appointed unto thee, which if thou shalt not make use of to calm and allay the many distempers of thy soul, it will pass away and thou with it, and never after return.

II. Let it be thy earnest and incessant care as a Roman and a man to perform whatsoever it is that thou art about, with true and unfeigned gravity, natural affection, freedom and justice: and as for all other cares, and imaginations, how thou mayest ease thy mind of them. Which thou shalt do; if thou shalt go about every action as thy last action, free from all vanity, all passionate and wilful aberration from reason, and from all hypocrisy, and self-love, and dislike of those things, which by the fates or appointment of God have happened unto thee. Thou seest that those things, which for a man to hold on in a prosperous course, and to live a divine life, are requisite and necessary, are not many, for the gods will require no more of any man, that shall but keep and observe these things.

III. Do, soul, do; abuse and condemn thyself; yet a while and the time for thee to respect thyself, will be at an end. Every man's happiness depends from himself, but behold thy life is almost at an end, whiles affording thyself no respect, thou dost make thy happiness to consist in the souls, and conceits of other men.

IV. Why should any of these things that happen externally, so much distract thee? Give thyself leisure to learn some good thing, and cease roving and wandering to and fro. Thou must also take heed of another kind of wandering, for they are idle in their actions, who toil and labor in this life, and have no certain scope to which to direct all their motions, and desires.

V. For not observing the state of another man's soul, scarce was ever any man known to be unhappy. But whosoever they be that intend not, and guide not by reason and discretion the motions of their own souls, they must of necessity be unhappy.

VI. These things thou must always have in mind: What is the

nature of the universe, and what is mine in particular: This unto that what relation it hath: what kind of part, of what kind of universe it is: And that there is nobody that can hinder thee, but that thou mayest always both do and speak those things which are agreeable to that nature, whereof thou art a part.

VII. Theophrastus, where he compares sin with sin (as after a vulgar sense such things I grant may be compared:) says well and like a philosopher, that those sins are greater which are committed through lust, than those which are committed through anger. For he that is angry seems with a kind of grief and close contraction of himself, to turn away from reason; but he that sins through lust, being overcome by pleasure, doth in his very sin bewray a more impotent, and unmanlike disposition. Well then and like a philosopher doth he say, that he of the two is the more to be condemned, that sins with pleasure, than he that sins with grief. For indeed this latter may seem first to have been wronged, and so in some manner through grief thereof to have been forced to be angry, whereas he who through lust doth commit anything, did of himself merely resolve upon that action.

VIII. Whatsoever thou dost affect, whatsoever thou dost project, so do, and so project all, as one who, for aught thou knowest, may at this very present depart out of this life. And as for death, if there be any gods, it is no grievous thing to leave the society of men. The gods will do thee no hurt, thou mayest be sure. But if it be so that there be no gods, or that they take no care of the world, why should I desire to live in a world void of gods, and of all divine providence? But gods there be certainly, and they take care for the world; and as for those things which be truly evil, as vice and wickedness, such things they have put in a man's own power, that he might avoid them if he would: and had there been anything besides that had been truly bad and evil, they would have had a care of that also, that a man might have avoided it. But why should that be thought to hurt and prejudice a man's life in this world, which cannot anyways make man himself the better, or the worse in his own person? Neither must we think that the nature of the universe did either through ignorance pass these things, or if not as ignorant of them, yet as unable either to prevent, or better to order and dispose them. It cannot be that she through want either of power or skill, should have committed such a thing, so as to suffer all things both good and bad, equally and promiscuously, to happen unto all both good and bad. As for life therefore, and death, honor and dishonor, labor and pleasure, riches and poverty, all these things happen unto men indeed, both good and bad, equally; but as things which of themselves are neither good nor bad because of themselves, neither shameful nor praiseworthy.

IX. Consider how quickly all things are dissolved and resolved: the

bodies and substances themselves, into the matter and substance of the world: and their memories into the general age and time of the world. Consider the nature of all worldly sensible things; of those especially, which either ensnare by pleasure, or for their irksomeness are dreadful, or for their outward luster and show are in great esteem and request, how vile and contemptible, how base and corruptible, how destitute of all true life and being they are.

X. It is the part of a man endowed with a good understanding faculty, to consider what they themselves are in very deed, from whose bare conceits and voices, honor and credit do proceed: as also what it is to die, and how if a man shall consider this by itself alone, to die, and separate from it in his mind all those things which with it usually represent themselves unto us, he can conceive of it no otherwise, than as of a work of nature, and he that fears any work of nature, is a very child. Now death, it is not only a work of nature, but also conducing to nature.

XI. Consider with thyself how man, and by what part of his, is joined unto God, and how that part of man is affected, when it is said to be diffused. There is nothing more wretched than that soul, which in a kind of circuit compasseth all things, searching (as he saith) even the very depths of the earth; and by all signs and conjectures prying into the very thoughts of other men's souls; and yet of this, is not sensible, that it is sufficient for a man to apply himself wholly, and to confine all his thoughts and cares to the tendance of that spirit which is within him, and truly and really to serve him. His service doth consist in this, that a man keep himself pure from all violent passion and evil affection, from all rashness and vanity, and from all manner of discontent, either in regard of the gods or men. For indeed whatsoever proceeds from the gods, deserves respect for their worth and excellency; and whatsoever proceeds from men, as they are our kinsmen, should by us be entertained, with love, always; sometimes, as proceeding from their ignorance, of that which is truly good and bad, (a blindness no less, than that by which we are not able to discern between white and black:) with a kind of pity and compassion also.

XII. If thou shouldst live three thousand, or as many as ten thousands of years, yet remember this, that man can part with no life properly, save with that little part of life, which he now lives: and that which he lives, is no other, than that which at every instant he parts with. That then which is longest of duration, and that which is shortest, come both to one effect. For although in regard of that which is already past there may be some inequality, yet that time which is now present and in being, is equal unto all men. And that being it which we part with whensoever we die, it doth manifestly appear, that it can be but a moment of time, that we then part with.

For as for that which is either past or to come, a man cannot be said properly to part with it. For how should a man part with that which he hath not? These two things therefore thou must remember. First, that all things in the world from all eternity, by a perpetual revolution of the same times and things ever continued and renewed, are of one kind and nature; so that whether for a hundred or two hundred years only, or for an infinite space of time, a man see those things which are still the same, it can be no matter of great moment. And secondly, that that life which any the longest liver, or the shortest liver parts with, is for length and duration the very same, for that only which is present, is that, which either of them can lose, as being that only which they have; for that which he hath not, no man can truly be said to lose.

XIII. Remember that all is but opinion and conceit, for those things are plain and apparent, which were spoken unto Monimus the Cynic; and as plain and apparent is the use that may be made of those things, if that which is true and serious in them, be received as well as that which is sweet and pleasing.

XIV. A man's soul doth wrong and disrespect itself first and especially, when as much as in itself lies it becomes an aposteme, and as it were an excrescency of the world, for to be grieved and displeased with anything that happens in the world, is direct apostacy from the nature of the universe; part of which, all particular natures of the world, are. Secondly, when she either is averse from any man, or led by contrary desires or affections, tending to his hurt and prejudice; such as are the souls of them that are angry. Thirdly, when she is overcome by any pleasure or pain. Fourthly, when she doth dissemble, and covertly and falsely either doth or saith anything. Fifthly, when she doth either affect or endeavor anything to no certain end, but rashly and without due ratiocination and consideration, how consequent or inconsequent it is to the common end. For even the least things ought not to be done, without relation unto the end; and the end of the reasonable creatures is, to follow and obey him, who is the reason as it were, and the law of this great city, and ancient commonwealth.

XV. The time of a man's life is as a point; the substance of it ever flowing, the sense obscure; and the whole composition of the body tending to corruption. His soul is restless, fortune uncertain, and fame doubtful; to be brief, as a stream so are all things belonging to the body; as a dream, or as a smoke, so are all that belong unto the soul. Our life is a warfare, and a mere pilgrimage. Fame after life is no better than oblivion. What is it then that will adhere and follow? Only one thing, philosophy. And philosophy doth consist in this, for a man to preserve that spirit which is within him, from all manner of contumelies and injuries, and above all pains or pleasures;

never to do anything either rashly, or feignedly, or hypocritically: wholly to depend from himself, and his own proper actions: all things that happen unto him to embrace contentedly, as coming from Him from whom he himself also came; and above all things, with all meekness and a calm cheerfulness, to expect death, as being nothing else but the resolution of those elements, of which every creature is composed. And if the elements themselves suffer nothing by this their perpetual conversion of one into another, that dissolution, and alteration, which is so common unto all, why should it be feared by any? Is not this according to nature? But nothing that is according to nature can be evil.

THE THIRD BOOK

I. A man must not only consider how daily his life wasteth and decreaseth, but also, that if he live long, he cannot be certain, whether his understanding shall continue so able and sufficient, for either discreet consideration, in matter of businesses; or for contemplation: it being the thing, whereon true knowledge of things both divine and human, doth depend. For if once he shall begin to dote, his respiration, nutrition, his imaginative, and appetitive, and other natural faculties, may still continue the same: he shall find no want of them. But how to make that right use of himself that he should, how to observe exactly in all things that which is right and just, how to redress and rectify all wrong, or sudden apprehensions and imaginations, and even of this particular, whether he should live any longer or no, to consider duly; for all such things, wherein the best strength and vigor of the mind is most requisite; his power and ability will be past and gone. Thou must hasten therefore; not only because thou art every day nearer unto death than other, but also because that intellective faculty in thee, whereby thou art enabled to know the true nature of things, and to order all thy actions by that knowledge, doth daily waste and decay: or, may fail thee before thou die.

II. This also thou must observe, that whatsoever it is that naturally doth happen to things natural, hath somewhat in itself that is pleasing and delightful: as a great loaf when it is baked, some parts of it cleave as it were, and part asunder, and make the crust of it rugged and unequal, and yet those parts of it, though in some sort it be against the art and intention of baking itself, that they are thus cleft and parted, which should been and were first made all even and uniform, they become it well nevertheless, and have a certain peculiar property; to stir the appetite. So figs are accounted fairest and ripest then, when they begin to shrink, and wither as it were. So ripe olives, when they are next to putrefaction, then are they in their proper beauty. The hanging down of grapes, the brow of a lion, the froth of a foaming wild boar, and many other like things, though by themselves considered, they are far from any beauty, yet because they happen naturally, they both are comely, and delightful; so that if a man shall with a profound mind and apprehension, consider all things

in the world, even among all those things which are but mere accessories and natural appendices as it were, there will scarce appear anything unto him, wherein he will not find matter of pleasure and delight. So will he behold with as much pleasure the true *rictus* of wild beasts, as those which by skilful painters and other artificers are imitated. So will he be able to perceive the proper ripeness and beauty of old age, whether in man or woman: and whatsoever else it is that is beautiful and alluring in whatsoever is, with chaste and continent eyes he will soon find out and discern. Those and many other things will he discern, not credible unto everyone, but unto them only who are truly and familiarly acquainted, both with nature itself, and natural things.

III. Hippocrates having cured many sicknesses, fell sick himself and died. The Chaldeans and Astrologians having foretold the deaths of divers, were afterwards themselves surprised by the fates. Alexander and Pompeius, and Caius Cæsar, having destroyed so many towns, and cut off in the field so many thousands both of horse and foot, yet they themselves at last were fain to part with their own lives. Heraclitus having written so many natural tracts concerning the last and general conflagration of the world, died afterwards all filled with water within and all bedaubed with dirt and dung without. Lice killed Democritus; and Socrates, another sort of vermin, wicked ungodly men. How then stands the case? Thou hast taken ship, thou hast sailed, thou art come to land, go out, if to another life, there also shalt thou find gods, who are everywhere. If all life and sense shall cease, then shalt thou cease also to be subject to either pains or pleasures; and to serve and tend this vile cottage; so much the viler, by how much that which ministers unto it doth excel; the one being a rational substance, and a spirit, the other nothing but earth and blood.

IV. Spend not the remnant of thy days in thoughts and fancies concerning other men, when it is not in relation to some common good, when by it thou art hindered from some other better work. That is, spend not thy time in thinking, what such a man doth, and to what end: what he saith, and what he thinks, and what he is about, and such other things or curiosities, which make a man to rove and wander from the care and observation of that part of himself, which is rational, and overruling. See therefore in the whole series and connection of thy thoughts, that thou be careful to prevent whatsoever is idle and impertinent: but especially, whatsoever is curious and malicious: and thou must use thyself to think only of such things, of which if a man upon a sudden should ask thee, what it is that thou art now thinking, thou mayest answer This, and That, freely and boldly, that so by thy thoughts it may presently appear that in all thee is sincere, and peaceable; as becometh one that is made for society, and regards not pleasures, nor gives way to any voluptuous

imaginations at all: free from all contentiousness, envy, and suspicion, and from whatsoever else thou wouldest blush to confess thy thoughts were set upon. He that is such, is he surely that doth not put off to lay hold on that which is best indeed, a very priest and minister of the gods, well acquainted and in good correspondence with him especially that is seated and placed within himself, as in a temple and sacrary: to whom also he keeps and preserves himself unspotted by pleasure, undaunted by pain; free from any manner of wrong, or contumely, by himself offered unto himself: not capable of any evil from others: a wrestler of the best sort, and for the highest prize, that he may not be cast down by any passion, or affection of his own; deeply dyed and drenched in righteousness, embracing and accepting with his whole heart whatsoever either happeneth or is allotted unto him. One who not often, nor without some great necessity tending to some public good, mindeth what any other, either speaks, or doth, or purposeth: for those things only that are in his own power, or that are truly his own, are the objects of his employments, and his thoughts are ever taken up with those things, which of the whole universe are by the fates or Providence destined and appropriated unto himself. Those things that are his own, and in his own power, he himself takes order, for that they be good: and as for those that happen unto him, he believes them to be so. For that lot and portion which is assigned to every one, as it is unavoidable and necessary, so is it always profitable. He remembers besides that whatsoever partakes of reason, is akin unto him, and that to care for all men generally, is agreeing to the nature of a man: but as for honor and praise, that they ought not generally to be admitted and accepted of from all, but from such only, who live according to nature. As for them that do not, what manner of men they be at home, or abroad; day or night, how conditioned themselves with what manner of conditions, or with men of what conditions they moil and pass away the time together, he knoweth, and remembers right well, he therefore regards not such praise and approbation, as proceeding from them, who cannot like and approve themselves.

V. Do nothing against thy will, nor contrary to the community, nor without due examination, nor with reluctancy. Affect not to set out thy thoughts with curious neat language. Be neither a great talker, nor a great undertaker. Moreover, let thy God that is in thee to rule over thee, find by thee, that he hath to do with a man; an aged man; a sociable man; a Roman; a prince; one that hath ordered his life, as one that expecteth, as it were, nothing but the sound of the trumpet, sounding a retreat to depart out of this life with all expedition. One who for his word or actions neither needs an oath, nor any man to be a witness.

VI. To be cheerful, and to stand in no need, either of other men's

help or attendance, or of that rest and tranquillity, which thou must be beholding to others for. Rather like one that is straight of himself, or hath ever been straight, than one that hath been rectified.

VII. If thou shalt find anything in this mortal life better than righteousness, than truth, temperance, fortitude, and in general better than a mind contented both with those things which according to right and reason she doth, and in those, which without her will and knowledge happen unto thee by the providence; if I say, thou canst find out anything better than this, apply thyself unto it with thy whole heart, and that which is best wheresoever thou dost find it, enjoy freely. But if nothing thou shalt find worthy to be preferred to that spirit which is within thee; if nothing better than to subject unto thee thine own lusts and desires, and not to give way to any fancies or imaginations before thou hast duly considered of them, nothing better than to withdraw thyself (to use Socrates his words) from all sensuality, and submit thyself unto the gods, and to have care of all men in general: if thou shalt find that all other things in comparison of this, are but vile, and of little moment; then give not way to any other thing, which being once though but affected and inclined unto, it will no more be in thy power without all distraction as thou oughtest to prefer and to pursue after that good, which is thine own and thy proper good. For it is not lawful, that anything that is of another and inferior kind and nature, be it what it will, as either popular applause, or honor, or riches, or pleasures; should be suffered to confront and contest as it were, with that which is rational, and operatively good. For all these things, if once though but for a while, they begin to please, they presently prevail, and pervert a man's mind, or turn a man from the right way. Do thou therefore I say absolutely and freely make choice of that which is best, and stick unto it. Now, that they say is best, which is most profitable. If they mean profitable to man as he is a rational man, stand thou to it, and maintain it; but if they mean profitable, as he is a creature, only reject it; and from this thy tenet and conclusion keep off carefully all plausible shows and colors of external appearance, that thou mayest be able to discern things rightly.

VIII. Never esteem of anything as profitable, which shall ever constrain thee either to break thy faith, or to lose thy modesty; to hate any man, to suspect, to curse, to dissemble, to lust after anything, that requireth the secret of walls or veils. But he that preferreth before all things his rational part and spirit, and the sacred mysteries of virtue which issueth from it, he shall never lament and exclaim, never sigh; he shall never want either solitude or company: and which is chiefest of all, he shall live without either desire or fear. And as for life, whether for a long or short time he shall enjoy his soul thus compassed about with a body, he is altogether

indifferent. For if even now he were to depart, he is as ready for it, as for any other action, which may be performed with modesty and decency. For all his life long, this is his only care, that his mind may always be occupied in such intentions and objects, as are proper to a rational sociable creature.

IX. In the mind that is once truly disciplined and purged, thou canst not find anything, either foul or impure, or as it were festered: nothing that is either servile, or affected: no partial tie; no malicious averseness; nothing obnoxious; nothing concealed. The life of such an one, death can never surprise as imperfect; as of an actor, that should die before he had ended, or the play itself were at an end, a man might speak.

X. Use thine opinative faculty with honor and respect, for in her indeed is all: that thy opinion do not beget in thy understanding anything contrary to either nature, or the proper constitution of a rational creature. The end and object of a rational constitution is, to do nothing rashly, to be kindly affected towards men, and in all things willingly to submit unto the gods. Casting therefore all other things aside, keep thyself to these few, and remember withal that no man properly can be said to live more than that which is now present, which is but a moment of time. Whatsoever is besides either is already past, or uncertain. The time therefore that any man doth live, is but a little, and the place where he liveth, is but a very little corner of the earth, and the greatest fame that can remain of a man after his death, even that is but little, and that too, such as it is whilst it is, is by the succession of silly mortal men preserved, who likewise shall shortly die, and even whiles they live know not what in very deed they themselves are: and much less know one, who long before is dead and gone.

XI. To these ever-present helps and mementoes, let one more be added, ever to make a particular description and delineation as it were of every object that presents itself to thy mind, that thou mayest wholly and thoroughly contemplate it, in its own proper nature, bare and naked; wholly, and severally; divided into its several parts and quarters: and then by thyself in thy mind, to call both it, and those things of which it doth consist, and in which it shall be resolved, by their own proper true names, and appellations. For there is nothing so effectual to beget true magnanimity, as to be able truly and methodically to examine and consider all things that happen in this life, and so to penetrate into their natures, that at the same time, this also may concur in our apprehensions: what is the true use of it? and what is the true nature of this universe, to which it is useful? how much in regard of the universe may it be esteemed? how much in regard of man, a citizen of the supreme city, of which all other cities in the world are as it were but houses and families?

XII. What is this, that now my fancy is set upon? of what things doth it consist? how long can it last? which of all the virtues is the proper virtue for this present use? as whether meekness, fortitude, faith, sincerity, contentation, or any of the rest? Of everything therefore thou must use thyself to say, This immediately comes from God, this by that fatal connection, in concatenation of things, or (which almost comes to one) by some coincidental casualty. And as for this, it proceeds from my neighbor, my kinsman, my fellow: through his ignorance indeed, because he knows not what is truly natural unto him: but I know it, and therefore carry myself towards him according to the natural law of fellowship; that is kindly, and justly. As for those things that of themselves are altogether indifferent, as in my best judgment I conceive everything to deserve more or less, so I carry myself towards it.

XIII. If thou shalt intend that which is present, following the rule of right and reason carefully, solidly, meekly, and shalt not intermix any other businesses, but shall study this only to preserve thy spirit unpolluted, and pure, and shall cleave unto him without either hope or fear of anything, in all things that thou shalt either do or speak, contenting thyself with heroical truth, thou shalt live happily; and from this, there is no man that can hinder thee.

XIV. As physicians and chirrurgeons have always their instruments ready at hand for all sudden cures; so have thou always thy dogmata in a readiness for the knowledge of things, both divine and human: and whatsoever thou dost, even in the smallest things that thou dost, thou must ever remember that mutual relation, and connection that is between these two things divine, and things human. For without relation unto God, thou shalt never speed in any worldly actions; nor on the other side in any divine, without some respect had to things human.

XV. Be not deceived; for thou shalt never live to read thy moral commentaries, nor the acts of the famous Romans and Grecians; nor those excerpta from several books; all which thou hadst provided and laid up for thyself against thine old age. Hasten therefore to an end, and giving over all vain hopes, help thyself in time if thou carest for thyself, as thou oughtest to do.

XVI. To steal, to sow, to buy, to be at rest, to see what is to be done (which is not seen by the eyes, but by another kind of sight:) what these words mean, and how many ways to be understood, they do not understand. The body, the soul, the understanding. As the senses naturally belong to the body, and the desires and affections to the soul, so do the dogmata to the understanding.

XVII. To be capable of fancies and imaginations, is common to man and beast. To be violently drawn and moved by the lusts and desires of the soul, is proper to wild beasts and monsters, such as

Phalaris and Nero were. To follow reason for ordinary duties and actions is common to them also, who believe not that there be any gods, and for their advantage would make no conscience to betray their own country; and who when once the doors be shut upon them, dare do anything. If therefore all things else be common to these likewise, it follows, that for a man to like and embrace all things that happen and are destinated unto him, and not to trouble and molest that spirit which is seated in the temple of his own breast, with a multitude of vain fancies and imaginations, but to keep him propitious and to obey him as a god, never either speaking anything contrary to truth, or doing anything contrary to justice, is the only true property of a good man. And such a one, though no man should believe that he liveth as he doth, either sincerely and conscionably, or cheerful and contentedly; yet is he neither with any man at all angry for it, nor diverted by it from the way that leadeth to the end of his life, through which a man must pass pure, ever ready to depart, and willing of himself without any compulsion to fit and accomodate himself to his proper lot and portion.

THE FOURTH BOOK

I. THAT inward mistress part of man if it be in its own true natural temper, is towards all wordly chances and events ever so disposed and affected, that it will easily turn and apply itself to that which may be, and is within its own power to compass, when that cannot be which at first it intended. For it never doth absolutely addict and apply itself to any one object, but whatsoever it is that it doth now intend and prosecute, it doth prosecute it with exception and reservation; so that whatsoever it is that falls out contrary to its first intentions, even that afterwards it makes its proper object. Even as the fire when it prevails upon those things that are in his way; by which things indeed a little fire would have been quenched, but a great fire doth soon turn to its own nature, and so consume whatsoever comes in his way: yea by those very things it is made greater and greater.

II. Let nothing be done rashly, and at random, but all things according to the most exact and perfect rules of art.

III. They seek for themselves private retiring places, as country villages, the sea-shore, mountains; yea thou thyself art wont to long much after such places. But all this thou must know proceeds from simplicity in the highest degree. At what time soever thou wilt, it is in thy power to retire into thyself, and to be at rest, and free from all businesses. A man cannot any whither retire better than to his own soul; he especially who is beforehand provided of such things within, which whensoever he doth withdraw himself to look in, may presently afford unto him perfect ease and tranquillity. By tranquillity I understand a decent orderly disposition and carriage, free from all confusion and tumultuousness. Afford then thyself this retiring continually, and thereby refresh and renew thyself. Let these precepts be brief and fundamental, which as soon as thou dost call them to mind, may suffice thee to purge thy soul thoroughly, and to send thee away well pleased with those things whatsoever they be, which now again after this short withdrawing of thy soul into herself thou dost return unto. For what is it that thou art offended at? Can it be at the wickedness of men, when thou dost call to mind this conclusion, that all reasonable creatures are made one for another? and that it is part of justice to bear with them? and that it is against their wills that they offend? and how many already, who

once likewise prosecuted their enmities, suspected, hated, and fiercely contended, are now long ago stretched out, and reduced unto ashes? It is time for thee to make an end. As for those things which among the common chances of the world happen unto thee as thy particular lot and portion, canst thou be displeased with any of them, when thou dost call that our ordinary dilemma to mind, either a providence, or Democritus his atoms; and with it, whatsoever we brought to prove that the whole world is as it were one city? And as for thy body, what canst thou fear, if thou dost consider that thy mind and understanding, when once it hath recollected itself, and knows its own power, hath in this life and breath (whether it run smoothly and gently, or whether harshly and rudely), no interest at all, but is altogether indifferent: and whatsoever else thou hast heard and assented unto concerning either pain or pleasure? But the care of thine honor and reputation will perchance distract thee? How can that be, if thou dost look back, and consider both how quickly all things that are, are forgotten, and what an immense chaos of eternity was before, and will follow after all things: and the vanity of praise, and the inconstancy and variableness of human judgments and opinions, and the narrowness of the place, wherein it is limited and circumscribed? For the whole earth is but as one point; and of it, this inhabited part of it, is but a very little part; and of this part, how many in number, and what manner of men are they, that will commend thee? What remains then, but that thou often put in practice this kind of retiring of thyself, to this little part of thyself; and above all things, keep thyself from distraction, and intend not anything vehemently, but be free and consider all things, as a man whose proper object is virtue, as a man whose true nature is to be kind and sociable, as a citizen, as a mortal creature. Among other things, which to consider, and look into thou must use to withdraw thyself, let those two be among the most obvious and at hand. One, that the things or objects themselves reach not unto the soul, but stand without still and quiet, and that it is from the opinion only which is within, that all the tumult and all the trouble doth proceed. The next, that all these things, which now thou seest, shall within a very little while be changed, and be no more: and ever call to mind, many changes and alterations in the world thou thyself hast already been an eyewitness of in thy time. This world is mere change, and this life, opinion.

IV. If to understand and to be reasonable be common unto all men, then is that reason, for which we are termed reasonable, common unto all. If reason is general, then is that reason also, which prescribeth what is to be done and what not, common unto all. If that, then law. If law, then are we fellow-citizens. If so, then are we partners in some one commonweal. If so, then the world

is as it were a city. For which other commonweal is it, that all men can be said to be members of? From this common city it is, that understanding, reason, and law is derived unto us, for from whence else? For as that which in me is earthly I have from some common earth; and that which is moist from some other element is imparted; as my breath and life hath its proper fountain; and that likewise which is dry and fiery in me: (for there is nothing which doth not proceed from something; as also there is nothing that can be reduced unto mere nothing:) so also is there some common beginning from whence my understanding hath proceeded.

V. As generation is, so also death, a secret of nature's wisdom: a mixture of elements, resolved into the same elements again, a thing surely which no man ought to be ashamed of: in a series of other fatal events and consequences, which a rational creature is subject unto, not improper or incongruous, nor contrary to the natural and proper constitution of man himself.

VI. Such and such things, from such and such causes, must of necessity proceed. He that would not have such things to happen, is as he that would have the fig-tree grow without any sap or moisture. In sum, remember this, that within a very little while, both thou and he shall both be dead, and after a little while more, not so much as your names and memories shall be remaining.

VII. Let opinion be taken away, and no man will think himself wronged. If no man shall think himself wronged, then is there no more any such thing as wrong. That which makes not man himself the worse, cannot make his life the worse, neither can it hurt him either inwardly or outwardly. It was expedient in nature that it should be so, and therefore necessary.

VIII. Whatsoever doth happen in the world, doth happen justly, and so if thou dost well take heed, thou shalt find it. I say not only in right order by a series of inevitable consequences, but according to justice and as it were by way of equal distribution, according to the true worth of everything. Continue then to take notice of it, as thou hast begun, and whatsoever thou dost, do it without this proviso, that it be a thing of that nature that a good man (as the word good is properly taken) may do it. This observe carefully in every action.

IX. Conceit no such things, as he that wrongeth thee conceiveth, or would have thee to conceive, but look into the matter itself, and see what it is in very truth.

X. These two rules, thou must have always in a readiness. First, do nothing at all, but what reason proceeding from that regal and supreme part, shall for the good and benefit of men, suggest unto thee. And secondly, if any man that is present shall be able to rectify thee or to turn thee from some erroneous persuasion, that

thou be always ready to change thy mind, and this change to proceed, not from any respect of any pleasure or credit thereon depending, but always from some probable apparent ground of justice, or of some public good thereby to be furthered; or from some other such inducement.

XI. Hast thou reason? I have. Why then makest thou not use of it? For if thy reason do her part, what more canst thou require?

XII. As a part hitherto thou hast had a particular subsistence: and now shalt thou vanish away into the common substance of Him, who first begot thee, or rather thou shalt be resumed again into that original rational substance, out of which all others have issued, and are propagated. Many small pieces of frankincense are set upon the same altar, one drops first and is consumed, another after; and it comes all to one.

XIII. Within ten days, if so happen, thou shalt be esteemed a god of them, who now if thou shalt return to the dogmata and to the honoring of reason, will esteem of thee no better than of a mere brute, and of an ape.

XIV. Not as though thou hadst thousands of years to live. Death hangs over thee: whilst yet thou livest, whilst thou mayest, be good.

XV. Now much time and leisure doth he gain, who is not curious to know what his neighbor hath said, or hath done, or hath attempted, but only what he doth himself, that it may be just and holy? or to express it in Agathos' words, Not to look about upon the evil conditions of others, but to run on straight in the line, without any loose and extravagant agitation.

XVI. He who is greedy of credit and reputation after his death, doth not consider, that they themselves by whom he is remembered, shall soon after every one of them be dead; and they likewise that succeed those; until at last all memory, which hitherto by the succession of men admiring and soon after dying hath had its course, be quite extinct. But suppose that both they that shall remember thee, and thy memory with them should be immortal, what is that to thee? I will not say to thee after thou art dead; but even to thee living, what is thy praise? But only for a secret and politic consideration, which we call *οικονομιαν*, or dispensation. For as for that, that it is the gift of nature, whatsoever is commended in thee, what might be objected from thence, let that now that we are upon another consideration be omitted as unseasonable. That which is fair and goodly, whatsoever it be, and in what respect soever it be, that it is fair and goodly, it is so of itself, and terminates in itself, not admitting praise as a part or member: that therefore which is praised, is not thereby made either better or worse. This I understand even of those things, that are commonly called fair and good, as those

which are commended either for the matter itself, or for curious workmanship. As for that which is truly good, what can it stand in need of more than either justice or truth; or more than either kindness and modesty? Which of all those, either becomes good or fair, because commended; or dispraised suffers any damage? Doth the emerald become worse in itself, or more vile if it be not commended? Doth gold, or ivory, or purple? Is there anything that doth though never so common, as a knife, a flower, or a tree?

XVII. If so be that the souls remain after death (say they that will not believe it); how is the air from all eternity able to contain them? How is the earth (say I) ever from that time able to contain the bodies of them that are buried? For as here the change and resolution of dead bodies into another kind of subsistence (whatsoever it be;) makes place for other dead bodies: so the souls after death transferred into the air, after they have conversed there a while, are either by way of transmutation, or transfusion, or conflagration, received again into that original rational substance, from which all others do proceed: and so give way to those souls, who before coupled and associated unto bodies, now begin to subsist single. This, upon a supposition that the souls after death do for a while subsist single, may be answered. And here, (besides the number of bodies, so buried and contained by the earth), we may further consider the number of several beasts, eaten by us men, and by other creatures. For notwithstanding that such a multitude of them is daily consumed, and as it were buried in the bodies of the eaters, yet is the same place and body able to contain them, by reason of their conversion, partly into blood, partly into air and fire. What in these things is the speculation of truth? to divide things into that which is passive and material; and that which is active and formal.

XVIII. Not to wander out of the way, but upon every motion and desire, to perform that which is just: and ever to be careful to attain to the true natural apprehension of every fancy, that presents itself.

XIX. Whatsoever is expedient unto thee, O World, is expedient unto me; nothing can either be unseasonable unto me, or out of date, which unto thee is seasonable. Whatsoever thy seasons bear, shall ever by me be esteemed as happy fruit, and increase. O Nature! from thee are all things, in thee all things subsist, and to thee all tend. Could he say of Athens, Thou lovely city of Cecrops; and shalt not thou say of the world, Thou lovely city of God?

XX. They will say commonly, Meddle not with many things, if thou wilt live cheerfully. Certainly there is nothing better, than for a man to confine himself to necessary actions; to such and so many only, as reason in a creature that knows itself born for society, will command and enjoin. This will not only procure that cheerful-

ness, which from the goodness, but that also, which from the paucity of actions doth usually proceed. For since it is so, that most of those things, which we either speak or do, are unnecessary; if a man shall cut them off, it must needs follow that he shall thereby gain much leisure, and save much trouble, and therefore at every action a man must privately by way of admonition suggest unto himself, What? may not this that now I go about, be of the number of unnecessary actions? Neither must he use himself to cut off actions only, but thoughts and imaginations also, that are unnecessary; for so will unnecessary consequent actions the better be prevented and cut off.

XXI. Try also how a good man's life; (of one, who is well pleased with those things whatsoever, which among the common changes and chances of this world fall to his own lot and share; and can live well contented and fully satisfied in the justice of his own proper present action, and in the goodness of his disposition for the future:) will agree with thee. Thou hast had experience of that other kind of life: make now trial of this also. Trouble not thyself any more henceforth, and reduce thyself unto perfect simplicity. Doth any man offend? It is against himself that he doth offend: why should it trouble thee? Hath anything happened unto thee? It is well, whatsoever it be, it is that which of all the common chances of the world from the very beginning in the series of all other things that have, or shall happen, was destined and appointed unto thee. To comprehend all in a few words, our life is short; we must endeavor to gain the present time with best discretion and justice. Use recreation with sobriety.

XXII. Either this world is a *κοσμος*, or a comely piece, because all disposed and governed by certain order: or if it be a mixture, though confused, yet still it is a comely piece. For is it possible that in thee there should be any beauty at all, and that in the whole world there should be nothing but disorder and confusion? and all things in it too, by natural different properties one from another differenced and distinguished; and yet all through diffused, and by natural sympathy, one to another united, as they are?

XXIII. A black or malign disposition, an effeminate disposition; an hard inexorable disposition, a wild inhuman disposition, a sheepish disposition, a childish disposition; a blockish, a false, a scurril, a fraudulent, a tyrannical: what then? If he be a stranger in the world, that knows not the things that are in it; why not he be a stranger as well, that wonders at the things that are done in it?

XXIV. He is a true fugitive, that flies from reason, by which men are sociable. He blind, who cannot see with the eyes of his understanding. He poor, that stands in need of another, and hath not in himself all things needful for this life. He an aposteme of the world, who by being discontented with those things that happen unto

him in the world, doth as it were apostatise, and separate himself from common nature's rational administration. For the same nature it is that brings this unto thee, whatsoever it be, that first brought thee into the world. He raises sedition in the city, who by irrational actions withdraws his own soul from that one and common soul of all rational creatures.

XXV. There is, who without so much as a coat; and there is, who without so much as a book, doth put philosophy in practice. I am half naked, neither have I bread to eat, and yet I depart not from reason, saith one. But I say; I want the food of good teaching, and instructions, and yet I depart not from reason.

XXVI. What art and profession soever thou hast learned, endeavor to affect it, and comfort thyself in it; and pass the remainder of thy life as one who from his whole heart commits himself and whatsoever belongs unto him, unto the gods: and as for men, carry not thyself either tyrannically or servilely towards any.

XXVII. Consider in my mind, for example's sake, the times of Vespasian: thou shalt see but the same things: some marrying, some bringing up children, some sick, some dying, some fighting, some feasting, some merchandising, some tilling, some flattering, some boasting, some suspecting, some undermining, some wishing to die, some fretting and murmuring at their present estate, some wooing, some hoarding, some seeking after magistracies, and some after kingdoms. And is not that their age quite over, and ended? Again, consider now the times of Trajan. There likewise thou seest the very self-same things, and that age also is now over and ended. In the like manner consider other periods, both of times and of whole nations, and see how many men, after they had with all their might and main intended and prosecuted some one worldly thing or other, did soon after drop away, and were resolved into the elements. But especially thou must call to mind them, whom thou thyself in thy lifetime hast known much distracted about vain things, and in the meantime neglecting to do that, and closely and unseparably (as fully satisfied with it) to adhere unto it, which their own proper constitution did require. And here thou must remember, that thy carriage in every business must be according to the worth and due proportion of it, for so shalt thou not easily be tired out and vexed, if thou shalt not dwell upon small matters longer than is fitting.

XXVIII. Those words which once were common and ordinary, are now become obscure and obsolete; and so the names of men once commonly known and famous, are now become in a manner obscure and obsolete names. Camillus, Cæso, Volesius, Leonnatus; not long after, Scipio, Cato, then Augustus, then Adrianus, then Antoninus Pius: all these in a short time will be out of date, and, as things of another world as it were, became fabulous. And this I say

of them, who once shined as the wonders of their ages, for as for the rest, no sooner are they expired, than with them all their fame and memory. And what is it then that shall always be remembered? all is vanity. What is it that we must bestow our care and diligence upon? even upon this only: that our minds and wills be just; that our actions be charitable; that our speech be never deceitful, or that our understanding be not subject to error; that our inclination be always set to embrace whatsoever shall happen unto us as necessary, as usual, as ordinary, as *flowing from such a beginning*, and such a fountain, from which both thou thyself and all things are. Willingly therefore, and wholly surrender up thyself unto that fatal concatenation, yielding up thyself unto the fates, to be disposed of at their pleasure.

XXIX. Whatsoever is now present, and from day to day hath its existence; all objects of memories, and the minds and memories themselves, incessantly consider, all things that are, have their being by change and alteration. Use thyself therefore often to meditate upon this, that the nature of the universe delights in nothing more, than in altering those things that are, and in making others like unto them. So that we may say, that whatsoever is, is but as it were the seed of that which shall be. For if thou think that that only is seed, which either the earth or the womb receiveth, thou art very simple.

XXX. Thou art now ready to die, and yet hast thou not attained to that perfect simplicity: thou art yet subject to many troubles and perturbations; not yet free from all fear and suspicion of external accidents; nor yet either so meekly disposed towards all men, as thou shouldest; or so affected as one, whose only study and only wisdom is, to be just in all his actions.

XXXI. Behold and observe, what is the state of their rational part; and those that the world doth account wise, see what things they fly and are afraid of; and what things they hunt after.

XXXII. In another man's mind and understanding thy evil cannot subsist, nor in any proper temper or distemper of the natural constitution of thy body, which is but as it were the coat or cottage of thy soul. Wherein then, but in that part of thee, wherein the conceit, and apprehension of any misery can subsist? Let not that part therefore admit any such conceit, and then all is well. Through thy body which is so near it should either be cut or burnt, or suffer any corruption or putrefaction, yet let that part to which it belongs to judge of these, be still at rest; that is, let her judge this, that whatsoever it is, that equally may happen to a wicked man, and to a good man, is neither good nor evil. For that which happens equally to him that lives according to nature, and to him that doth not, is

neither according to nature, nor against it; and by consequent, neither good nor bad.

XXXIII. Ever consider and think upon the world as being but one living substance, and having but one soul, and how all things in the world, are terminated into one sensitive power; and are done by one general motion as it were, and deliberation of that one soul; and how all things that are, concur in the cause of one another's being, and by what manner of connection and concatenation all things happen.

XXXIV. What art thou, that better and divine part excepted, but as Epictetus said well, a wretched soul, appointed to carry a carcass up and down?

XXXV. To suffer change can be no hurt; as no benefit it is, by change to attain to being. The age and time of the world is as it were a flood and swift current, consisting of the things that are brought to pass in the world. For as soon as anything hath appeared, and is passed away, another succeeds, and that also will presently be out of sight.

XXXVI. Whatsoever doth happen in the world, is, in the course of nature, as usual and ordinary as a rose in the spring, and fruit in summer. Of the same nature is sickness and death; slander, and lying in wait, and whatsoever else ordinarily doth unto fools use to be occasion either of joy or sorrow. That, whatsoever it is, that comes after, doth always very naturally, and as it were familiarly, follow upon that which was before. For thou must consider the things of the world, not as a loose independent number, consisting merely of necessary events; but as a discreet connection of things orderly and harmoniously disposed. There is then to be seen in the things of the world, not a bare succession, but an admirable correspondence and affinity.

XXXVII. Let that of Heraclitus never be out of thy mind, that the death of earth, is water, and the death of water, is air; and the death of air, is fire; and too soon the contrary. Remember him also who was ignorant whither the way did lead, and how that reason being the thing by which all things in the world are administered, and which men are continually and most inwardly conversant with: yet is the thing, which ordinarily they are most in opposition with, and how those things which daily happen among them, cease not daily to be strange unto them, and that we should not either speak, or do anything as men in their sleep, by opinion and bare imagination: for then we think we speak and do, and that we must not be as children, who follow their father's example; for best reason alleging their bare *καθ' ὅτι παρεληφάμεν*; or, as by successive tradition from our forefathers we have received it.

XXXVIII. Even as if any of the gods should tell thee, Thou shalt

certainly die to-morrow, or next day, thou wouldst not, except thou wert extremely base and pusillanimous, take it for a great benefit, rather to die the next day after, than to-morrow; (for alas, what is the difference!) so, for the same reason, think it no great matter to die rather many years after, than the very next day.

XXXIX. Let it be thy perpetual meditation, how many physicians who once looked so grim, and so tetrically shrunk their brows upon their patients, are dead and gone themselves. How many astrologers, after that in great ostentation they had foretold the death of some others, how many philosophers after so many elaborate tracts and volumes concerning either mortality of immortality; how many brave captains and commanders, after the death and slaughter of so many; how many kings and tyrants, after they had with such horror and insolency abused their power upon men's lives, as though themselves had been immortal; how many, that I may so speak, whole cities both men and towns: Helice, Pompeii, Herculaneum, and others innumerable are dead and gone. Run them over also, whom thou thyself, one after another, hast known in thy time to drop away. Such and such a one took care of such and such a one's burial, and soon after was buried himself. *So one, so another: and all things in a short time.* For herein lieth all indeed, ever to look upon all worldly things, as things for their continuance, that are but for a day: and for their worth, most vile, and contemptible, as for example, What is man? That which but the other day when he was conceived was vile snivel; and within few days shall be either an embalmed carcass, or mere ashes. Thus must thou according to truth and nature, thoroughly consider how man's life is but for a very moment of time, and so depart meek and contented: even as if a ripe olive falling should praise the ground that bare her, and give thanks to the tree that begat her.

XL. Thou must be like a promontory of the sea, against which though the waves beat continually, yet it doth itself stand, and about it are those swelling waves stilled and quieted.

XLI. Oh, wretched I, to whom this mischance is happened! nay, happy I, to whom this thing being happened, I can continue without grief; neither wounded by that which is present, nor in fear of that which is to come. For as for this, it might have happened unto any man, but any man having such a thing befallen him, could not have continued without grief. Why then should that rather be an unhappiness, than this a happiness? But however, canst thou, O man! term that unhappiness, which is no mischance to the nature of man! Canst thou think that a mischance to the nature of man, which is not contrary to the end and will of his nature? What then hast thou learned is the will of man's nature? Doth that then which hath happened unto thee, hinder thee from being just? or magnanimous?

or temperate? or wise? or circumspect? or true? or modest? or free? or from anything else of all those things in the present enjoying and possession whereof the nature of man, (as then enjoying all that is proper unto her,) is fully satisfied? Now to conclude; upon all occasion of sorrow remember henceforth to make use of this dogma, that whatsoever it is that hath happened unto thee, is in very deed no such thing of itself, as a misfortune; but that to bear it generously, is certainly great happiness.

XLII. It is but an ordinary coarse one, yet it is a good effectual remedy against the fear of death, for a man to consider in his mind the examples of such, who greedily and covetously (as it were) did for a long time enjoy their lives. What have they got more, than they whose deaths have been untimely? Are not they themselves dead at the last? as Cadicianus, Fabius, Julianus, Lepidus, or any other who in their lifetime having buried many, were at the last buried themselves. The whole space of any man's life, is but little; and as little as it is, with what troubles, with what manner of dispositions, and in the society of how wretched a body must it be passed! Let it be therefore unto thee altogether as a matter of indifferency. For if thou shalt look backward; behold, what an infinite chaos of time doth present itself unto thee; and as infinite a chaos, if thou shalt look forward. In that which is so infinite, what difference can there be between that which liveth but three days, and that which liveth three ages?

XLIII. Let thy course ever by the most compendious way. The most compendious, is that which is according to nature: that is, in all both words and deeds, ever to follow that which is most sound and perfect. For such a resolution will free a man from all trouble, strife, dissembling, and ostentation.

THE FIFTH BOOK

1. IN the morning when thou findest thyself unwilling to rise, consider with thyself presently, it is to go about a man's work that I am stirred up. Am I then yet unwilling to go about that, for which I myself was born and brought forth into this world? Or was I made for this, to lay me down, and make much of myself in a warm bed? 'O but this is pleasing.' And was it then for this that thou wert born, that thou mightest enjoy pleasure? Was it not in very truth for this, that thou mightest always be busy and in action? Seest thou not how all things in the world besides, how every tree and plant, how sparrows and ants, spiders and bees: how all in their kind are intent as it were orderly to perform whatsoever (towards the preservation of this orderly universe) naturally doth become and belong unto them? And wilt not thou do that, which belongs unto a man to do? Wilt not thou run to do that, which thy nature doth require? 'But thou must have some rest.' Yes, thou must. Nature hath of that also, as well as of eating and drinking, allowed thee a certain stint. But thou goest beyond thy stint, and beyond that which would suffice, and in matter of action, there thou comest short of that which thou mayest. It must needs be therefore, that thou dost not love thyself, for if thou didst, thou wouldst also love thy nature, and that which thy nature doth propose unto herself as her end. Others, as many as take pleasure in their trade and profession, can even pine themselves at their works, and neglect their bodies and their food for it; and doest thou less honor thy nature, than an ordinary mechanic his trade; or a good dancer his art? than a covetous man his silver, and a vainglorious man applause? These to whatsoever they take an affection, can be content to want their meat and sleep, to further that everyone which he affects: and shall actions tending to the common good of human society, seem more vile unto thee, or worthy of less respect and intention?

II. How easy for a man to put off from him all turbulent adventitious imaginations, and presently to be in perfect rest and tranquillity!

III. Think thyself fit and worthy to speak, or to do anything that is according to nature, and let not the reproach, or report of some that may ensue upon it, ever deter thee. If it be right and honest to be spoken or done, undervalue not thyself so much, as to be dis-

couraged from it. As for them, they have their own rational overruling part, and their own proper inclination: which thou must not stand and look about to take notice of, but go on straight, whither both thine own particular, and the common nature do lead thee; and the way of both these, is but one.

IV. I continue my course by actions according to nature, until I fall and cease, breathing out my last breath into that air, by which continually breathed in I did live; and falling upon that earth, out of whose gifts and fruits my father gathered his seed, my mother her blood, and my nurse her milk, out of which for so many years I have been provided, both of meat and drink. And lastly, which beareth me that tread upon it, and beareth with me that so many ways do abuse it, or so freely make use of it, so many ways to so many ends.

V. No man can admire thee for thy sharp acute language, such is thy natural disability that way. Be it so: yet there be many other good things, for the want of which thou canst not plead the want or natural ability. Let them be seen in thee, which depend wholly from thee; sincerity, gravity, laboriousness, contempt of pleasures; be not querulous, be content with little, be kind, be free; avoid all superfluity, all vain prattling; be magnanimous. Dost not thou perceive, how many things there be, which notwithstanding any pretence of natural indisposition and unfitness, thou mightest have performed and exhibited, and yet still thou doest voluntarily continue drooping downwards? Or wilt thou say, that it is through defect of thy natural constitution, that thou art constrained to murmur, to be base and wretched; to flatter; now to accuse, and now to please, and pacify thy body: to be vainglorious, to be so giddy-headed, and unsettled in thy thoughts? nay (witnesses be the Gods) of all these thou mightest have been rid long ago: only, this thou must have been contented with, to have borne the blame of one that is somewhat slow and dull. Wherein thou must so exercise thyself, as one who neither doth much take to heart this his natural defect, nor yet pleaseth himself in it.

VI. Such there be, who when they have done a good turn to any, are ready to set them on the score for it, and to require retaliation. Others there be, who though they stand not upon retaliation, to require any, yet they think with themselves nevertheless, that such a one is their debtor, and they know as their word is what they have done. Others again there be, who when they have done any such thing, do not so much as know what they have done; but are like unto the vine, which beareth her grapes, and when once she hath borne her own proper fruit, is contented and seeks for no further recompense. As a horse after a race, and a hunting dog when he hath hunted, and a bee when she hath made her honey,

look not for applause and commendation; so neither doth that man that rightly doth understand his own nature when he hath done a good turn: but from one doth proceed to do another, even as the vine after she hath once borne fruit in her own proper season, is ready for another time. Thou therefore must be one of them, who what they do, barely do it without any further thought, and are in a manner insensible of what they do. 'Nay but,' will some reply perchance, 'this very thing a rational man is bound unto, to understand what it is, that he doeth.' For it is the property, say they, of one that is naturally sociable, to be sensible, that he doth operate sociably: nay, and to desire, that the party himself that is sociably dealt with, should be sensible of it too. I answer, That which thou sayest is true indeed, but the true meaning of that which is said, thou dost not understand. And therefore art thou one of those first, whom I mentioned. For they also are led by a probable appearance of reason. But if thou dost desire to understand truly what it is that is said, fear not that thou shalt therefore give over any sociable action.

VII. The form of the 'Athenians' prayer did run thus: 'O rain, rain, good Jupiter, upon all the grounds and fields that belong to the Athenians.' Either we should not pray at all, or thus absolutely and freely; and not every one for himself in particular alone.

VIII. As we say commonly, The physician hath prescribed unto this man, riding; unto another, cold baths; unto a third, to go bare-foot: so it is alike to say, The nature of the universe hath prescribed unto this man sickness, or blindness, or some loss, or damage or some such thing. For as there, when we say of a physician, that he hath prescribed anything, our meaning is, that he hath appointed this for that, as subordinate and conducing to health: so here, whatsoever doth happen unto any, is ordained unto him as a thing subordinate unto the fates, and therefore do we say of such things, that they do *συμβαίνειν*, that is, happen, or fall together; as of square stones, when either in walls, or pyramids in a certain position they fit one another, and agree as it were in an harmony, the masons say, that they do *συμβαίνειν*; as if thou shouldst say, fall together: so that in the general, though the things be divers that make it, yet the consent or harmony itself is but one. And as the whole world is made up of all the particular bodies of the world, one perfect and complete body, of the same nature that particular bodies; so is the destiny of particular causes and events one general one, of the same nature that particular causes are. What I now say, even they that are mere idiots are not ignorant of: for they say commonly *τοῦτο ἐφερεν αὐτῷ*, that is, This his destiny hath brought upon him. This therefore is by the fates properly and particularly brought upon this, as that unto this in particular is by the physician prescribed.

These therefore let us accept of in like manner, as we do those that are prescribed unto us by our physicians. For them also in themselves shall we find to contain many harsh things, but we nevertheless, in hope of health, and recovery, accept of them. Let the fulfilling and accomplishment of those things which the common nature hath determined, be unto thee as thy health. Accept, then, and be pleased with whatsoever doth happen, though otherwise harsh and displeasing, as tending to that end, to the health and welfare of the universe, and to Jove's happiness and prosperity. For this whatsoever it be, should not have been produced, had it not conduced to the good of the universe. For neither doth any ordinary particular nature bring anything to pass, that is not to whatsoever is within the sphere of its own proper administration and government agreeable and subordinate. For these two considerations then thou must be well pleased with anything that doth happen unto thee. First, because that for thee properly it was brought to pass and unto thee it was prescribed; and that from the very beginning by the series and connection of the first causes, it hath ever had a reference unto thee. And secondly, because the good success and perfect welfare, and indeed the very continuance of Him, that is the Administrator of the whole, doth in a manner depend on it. For the whole (because whole, therefore entire and perfect) is maimed, and mutilated, if thou shalt cut off anything at all, whereby the coherence, and contiguity as of parts, so of causes, is maintained and preserved. Of which certain it is, that thou doest (as much as lieth in thee) cut off, and in some sort violently take somewhat away, as often as thou art displeased with anything that happeneth.

IX. Be not discontented, be not disheartened, be not out of hope, if often it succeed not so well with thee punctually and precisely to do all things according to the right dogmata, but being once cast off, return unto them again: and as for those many and more frequent occurrences, either of worldly distractions, or human infirmities, which as a man thou canst not but in some measure be subject unto, be not thou discontented with them; but however, love and affect that only which thou dost return unto: a philosopher's life, and proper occupation after the most exact manner. And when thou dost return to thy philosophy, return not unto it as the manner of some is, after play and liberty as it were, to their schoolmasters and pedagogues; but as they that have sore eyes to their sponge and egg; or as another to his cataplasm; or as others to their fomentations: so shalt not thou make it a matter of ostentation at all to obey reason; but of ease and comfort. And remember that philosophy requireth nothing of thee, but what thy nature requireth, and wouldst thou thyself desire anything that is not according to

nature? for which of these sayest thou; that which is according to nature or against it, is of itself more kind and pleasing? Is it not for that respect especially, that pleasure itself is to so many men's hurt and overthrow, most prevalent, because esteemed commonly most kind, and natural? But consider well whether magnanimity rather, and true liberty, and true simplicity, and equanimity, and holiness; whether these be not most kind and natural? And prudence itself, what more kind and amiable than it, when thou shalt truly consider with thyself, what it is through all the proper objects of thy rational intellectual faculty currently to go on without any fall or stumble? As for the things of the world, their true nature is in a manner so involved with obscurity, that unto many philosophers, and those no mean ones, they seemed altogether incomprehensible: and the Stoics themselves, though they judge them not altogether incomprehensible, yet scarce and not without much difficulty, comprehensible, so that all assent of ours is fallible, for who is he that is infallible in his conclusions? From the nature of things, pass now unto their subjects and matter: how temporary, how vile are they! such as may be in the power and possession of some abominable loose liver, of some common strumpet, of some notorious oppressor and extortioner. Pass from thence to the dispositions of them that thou doest ordinarily converse with, how hardly do we bear, even with the most loving and amiable! that I may not say, how hard it is for us to bear even with our own selves. In such obscurity, and impurity of things: in such and so continual a flux both of the substances and time; both of the motions themselves, and things moved; what it is that we can fasten upon; either to honor, and respect especially; or seriously, and studiously to seek after; I cannot so much as conceive. For indeed they are things contrary.

X. Thou must comfort thyself in the expectation of thy natural dissolution, and in the meantime not grieve at the delay; but rest contented in those two things. First, that nothing shall happen unto thee, which is not according to the nature of the universe. Secondly, that it is in thy power, to do nothing against thine own proper God, and inward spirit. For it is not in any man's power to constrain thee to transgress against him.

XI. What is the use that now at this present I make of my soul? Thus from time to time and upon all occasions thou must put this question to thyself, what is now that part of mine which they call the rational mistress part, employed about? Whose soul do I now properly possess? a child's? or a youth's? a woman's? or a tyrant's? some brute, or some wild beast's soul?

XII. What those things are in themselves, which by the greatest part are esteemed good, thou mayest gather even from this. For if a man shall hear things mentioned as good, which are really good

indeed, such as are prudence, temperance, justice, fortitude; after so much heard and conceived, he cannot endure to hear of any more, for the word good is properly spoken of them. But as for those which by the vulgar are esteemed good, if he shall hear them mentioned as good, he doth hearken for more. He is well contented to hear, that what is spoken by the comedian, is but familiarly and popularly spoken, so that even the vulgar apprehend the difference. For why is it else, that this offends not and needs not to be excused, when virtues are styled good: but that which is spoken in commendation of wealth, pleasure, or honor, we entertain it only as merrily and pleasantly spoken? Proceed therefore, and inquire further, whether it may not be that those things also which being mentioned upon the stage were merrily, and with great applause of the multitude, scoffed at with this jest, that they possessed them, had not in all the world of their own, (such was their affluence and plenty) so much as a place where to avoid their excrements. Whether, I say, those ought not also in very deed to be much respected, and esteemed of, as the only things that are truly good.

XIII. All that I consist of, is either form or matter. No corruption can reduce either of these unto nothing: for neither did I of nothing become a subsistent creature. Every part of mine then, will by mutation be disposed into a certain part of the whole world, and that in time into another part; and so *in infinitum*; by which kind of mutation, I also became what I am, and so did they that begot me, and they before them, and so upwards *in infinitum*. For so we may be allowed to speak, though the age and government of the world, be to some certain periods of time limited, and confined.

XIV. Reason, and rational power, are faculties which content themselves with themselves, and their own proper operations. And as for their first inclination and motion, that they take from themselves. But their progress is right to the end and object, which is in their way, as it were, and lieth just before them: that is, which is feasible and possible, whether it be that which at the first they proposed to themselves, or no. For which reason also such actions are termed *κατορθώσεις*, to intimate the directness of the way, by which they are achieved. Nothing must be thought to belong to a man, which doth not belong unto him as he is a man. These, the event of purposes, are not things required in a man. The nature of man doth not profess any such things. The final ends and consummations of actions are nothing at all to a man's nature. The end therefore of a man, or the *summum bonum* whereby that end is fulfilled, cannot consist in the consummation of actions purposed and intended. Again, concerning these outward worldly things, were it so that any of them did properly belong unto man, then would it not belong unto man, to condemn them and to stand in opposition with them. Neither

would he be praiseworthy that can live without them; or he good, (if these were good indeed) who of his own accord doth deprive himself of any of them. But we see contrariwise, that the more a man doth withdraw himself from these wherein external pomp and greatness doth consist, or any other like these; or the better he doth bear with the loss of these, the better he is accounted.

XV. Such as thy thoughts and ordinary cogitations are, such will thy mind be in time. For the soul doth as it were receive its tincture from the fancies, and imaginations. Dye it therefore and thoroughly soak it with the assiduity of these cogitations. As for example. Wheresoever thou mayest live, there it is in thy power to live well and happy. But thou mayest live at the Court, there then also mayest thou live well and happy. Again, that which everything is made for, he is also made unto that, and cannot but naturally incline unto it. That which anything doth naturally incline unto, therein is his end. Wherein the end of everything doth consist, therein also doth his good and benefit consist. Society therefore is the proper good of a rational creature. For that we are made for society, it hath long since been demonstrated. Or can any man make any question of this, that whatsoever is naturally worse and inferior, is ordinarily subordinated to that which is better? and that those things that are best, are made one for another? And those things that have souls, are better than those that have none? and of those that have, those best that have rational souls?

XVI. To desire things impossible is the part of a mad man. But it is a thing impossible, that wicked man should not commit some such things. Neither doth anything happen to any man, which in the ordinary course of nature as natural unto him doth not happen. Again, the same things happen unto others also. And truly, if either he that is ignorant that such a thing hath happened unto him, or he that is ambitious to be commended for his magnanimity, can be patient, and is not grieved: is it not a grievous thing, that either ignorance, or a vain desire to please and to be commended, should be more powerful and effectual than true prudence? As for the things themselves, they touch not the soul, neither can they have any access unto it: neither can they of themselves anyways either affect it, or move it. For she herself alone can affect and move herself, and according as the dogmata and opinions are, which she doth vouchsafe herself, so are those things which, as accessories, have any co-existence with her.

XVII. After one consideration, man is nearest unto us; as we are bound to do them good, and to bear with them. But as he may oppose any of our true proper actions, so man is unto me but as a thing indifferent: even as the sun, or the wind, or some wild beast. By some of these it may be, that some operation or other of mine, may

be hindered; however, of my mind and resolution itself, there can be no let or impediment, by reason of that ordinary constant both exception (or reservation wherewith it inclineth) and ready conversion of objects; from that which may not be, to that which may be, which in the prosecution of its inclinations, as occasion serves, it doth observe. For by these the mind doth turn and convert any impediment whatsoever, to be her aim and purpose. So that what before was the impediment, is now the principal object of her working; and that which before was in her way, is now her readiest way.

XVIII. Honor that which is chiefest and most powerful in the world, and that is it, which makes use of all things, and governs all things. So also in thyself, honor that which is chiefest, and most powerful; and is of one kind and nature with that which we now spake of. For it is the very same, which being in thee, turneth all other things to its own use, and by whom also thy life is governed.

XIX. That which doth not hurt the city itself, cannot hurt any citizen. This rule thou must remember to apply and make use of upon every conceit and apprehension of wrong. If the whole city be not hurt by this, neither am I certainly. And if the whole be not, why should I make it my private grievance? consider rather what it is wherein he is overseen that is thought to have done the wrong. Again, often meditate how swiftly all things that subsist, and all things that are done in the world, are carried away, and as it were conveyed out of sight: for both the substance themselves, we see as a flood, are in a continual flux; and all actions in a perpetual change; and the causes themselves, subject to a thousand alterations, neither is there anything almost, that may ever be said to be now settled and constant. Next unto this, and which follows upon it, consider both the infiniteness of the time already past, and the immense vastness of that which is to come, wherein all things are to be resolved and annihilated. Art not thou then a very fool, who for these things, art either puffed up with pride, or distracted with cares, or canst find in thy heart to make such moans as for a thing that would trouble thee for a very long time? Consider the whole universe, whereof thou art but a very little part, and the whole age of the world together, whereof but a short and very momentary portion is allotted unto thee, and all the fates and destinies together, of which how much is it that comes to thy part and share! Again: another doth trespass against me. Let him look to that. He is master of his own disposition, and of his own operation. I for my part in the meantime in possession of as much, as the common nature would have me to possess: and that which mine own nature would have me do, I do.

XX. Let not that chief commanding part of thy soul be ever subject to any variation through any corporal either pain or pleasure, neither suffer it to be mixed with these, but let it both circumscribe

itself, and confine those affections to their own proper parts and members. But if at any time they do reflect and rebound upon the mind and understanding (as in an united and compacted body it must needs;) then must thou not go about to resist sense and feeling, it being natural. However let not thy understanding to this natural sense and feeling, which whether unto our flesh pleasant or painful, is unto us nothing properly, add an opinion of either good or bad and all is well.

XXI. To live with the Gods. He liveth with the Gods, who at all times affords them the spectacle of a soul, both contented and well pleased with whatsoever is afforded, or allotted unto her; and performing whatsoever is pleasing to that Spirit, whom (being part of himself) Jove hath appointed to every man as his overseer and governor.

XXII. Be not angry neither with him whose breath, neither with him whose arm holes, are offensive. What can he do? such is his breath naturally, and such are his arm holes; and from such, such an effect, and such a smell must of necessity proceed. 'O, but the man (sayest thou) hath understanding in him, and might of himself know, that he by standing near, cannot choose but offend.' And thou also (God bless thee!) hast understanding. Let thy reasonable faculty, work upon his reasonable faculty; show him his fault, admonish him. If he hearken unto thee, thou hast cured him, and there will be no more occasion of anger.

XXIII. 'Where there shall neither roarer be, nor harlot.' Why so? As thou dost purpose to live, when thou hast retired thyself to some such place, where neither roarer nor harlot is: so mayest thou here. And if they will not suffer thee, then mayest thou leave thy life rather than thy calling, but so as one that doth not think himself anyways wronged. Only as one would say, Here is a smoke; I will out of it. And what a great matter is this! Now till some such thing force me out, I will continue free; neither shall any man hinder me to do what I will, and my will shall ever be by the proper nature of a reasonable and sociable creature, regulated and directed.

XXIV. That rational essence by which the universe is governed, is for community and society; and therefore hath it both made the things that are worse, for the best, and hath allied and knit together those which are best, as it were in an harmony. Seest thou not how it hath sub-ordinated, and co-ordinated? and how it hath distributed unto everything according to its worth? and those which have the pre-eminency and superiority above all, hath it united together, into a mutual consent and agreement.

XXV. How hast thou carried thyself hitherto towards the Gods? towards thy parents? towards thy brethren? towards thy wife? towards thy children? towards thy masters? thy foster-fathers? thy friends?

thy domestics? thy servants? Is it so with thee, that hitherto thou hast neither by word or deed wronged any of them? Remember withal through how many things thou hast already passed, and how many thou hast been able to endure; so that now the legend of thy life is full, and thy charge is accomplished. Again, how many truly good things have certainly by thee been discerned? how many pleasures, how many pains hast thou passed over with contempt? how many things eternally glorious hast thou despised? towards how many perverse unreasonable men hast thou carried thyself kindly, and discreetly?

XXVI. Why should imprudent unlearned souls trouble that which is both learned, and prudent? And which is that that is so? she that understandeth the beginning and the end, and hath the true knowledge of that rational essence, that passeth through all things subsisting, and through all ages being ever the same, disposing and dispensing as it were this universe by certain periods of time.

XXVII. Within a very little while, thou wilt be either ashes, or a sceletum; and a name perchance; and perchance, not so much as a name. And what is that but an empty sound, and a rebounding echo? Those things which in this life are dearest unto us, and of most account, they are in themselves but vain, putrid, contemptible. The most weighty and serious, if rightly esteemed, but as puppies, biting one another: or untoward children, now laughing and then crying. As for faith, and modesty, and justice, and truth, they long since, as one of the poets hath it, have abandoned this spacious earth, and retired themselves unto heaven. What is it then that doth keep thee here, if things sensible be so mutable and unsettled? and the senses so obscure, and so fallible? and our souls nothing but an exhalation of blood? and to be in credit among such, be but vanity? What is it that thou dost stay for? an extinction, or a translation; either of them with a propitious and contented mind. But still that time come, what will content thee? what else, but to worship and praise the Gods; and to do good unto men. To bear with them, and to forbear to do them any wrong. And for all external things belonging either to this thy wretched body, or life, to remember that they are neither thine, nor in thy power.

XXVIII. Thou mayest always speed, if thou wilt but make choice of the right way; if in the course both of thine opinions and actions, thou wilt observe a true method. These two things be common to the souls, as of God, so of men, and of every reasonable creature, first that in their own proper work they cannot be hindered by anything: and secondly, that their happiness doth consist in a disposition to, and in the practice of righteousness; and that in these their desire is terminated.

XXIX. If this neither be my wicked act, nor an act anyways de-

pending from any wickedness of mine, and that by it the public is not hurt; what doth it concern me? And wherein can the public be hurt? For thou must not altogether be carried by conceit and common opinion: as for help thou must afford that unto them after thy best ability, and as occasion shall require, though they sustain damage, but in these middle or worldly things; but however do not thou conceive that they are truly thereby: for that is not right. But as that old foster-father in the comedy, being now to take his leave doth with a great deal of ceremony, require his foster-child's rhombus, or rattle-top, remembering nevertheless that it is but a rhombus; so here also do thou likewise. For indeed what is all this pleading and public bawling for at the courts? O man, hast thou forgotten what those things are! yea but they are things that others much care for, and highly esteem of. Wilt thou therefore be a fool too? Once I was; let that suffice.

XXX. Let death surprise me when it will, and where it will, I may by *ευμοιρος*, or a happy man, nevertheless. For he is a happy man, who in his lifetime dealeth unto himself a happy lot and portion. A happy lot and portion is, good inclinations of the soul, good desires, good actions.

THE SIXTH BOOK

I. THE matter itself, of which the universe doth consist, is of itself very tractable and pliable. That rational essence that doth govern it, hath in itself no cause to do evil. It hath no evil in itself, neither can it do anything that is evil: neither can anything be hurt by it. And all things are done and determined according to its will and prescript.

II. Be it all one unto thee, whether half frozen or well warm; whether only slumbering, or after full sleep; whether discommended or commended thou do thy duty: or whether dying or doing somewhat else; for that also "to die," must among the rest be reckoned as one of the duties and actions of our lives.

III. Look in, let not either the proper quality, or the true worth of anything pass thee, before thou hast fully apprehended it.

IV. All substances come soon to their change, and either they shall be resolved by way of exhalation (if so be that all things shall be reunited into one substance), or as others maintain, they shall be scattered and dispersed. As for that Rational Essence by which all things are governed, as it best understandeth itself, both its own disposition, and what it doth, and what matter it hath to do with and accordingly doth all things; so we that do not, no wonder, if we wonder at many things, the reasons whereof we cannot comprehend.

V. The best kind of revenge is, not to become like unto them.

VI. Let this be thy only joy, and thy only comfort, from one sociable kind action without intermission to pass unto another, God being ever in thy mind.

V. The rational commanding part, as it alone can stir up and turn itself; so it maketh both itself to be, and everything that happeneth, to appear unto itself, as it will itself.

VIII. According to the nature of the universe all things particular are determined, not according to any other nature, either about compassing and containing; or within, dispersed and contained; or without, depending. Either this universe is a mere confused mass, and an intricate context of things, which shall in time be scattered and dispersed again: or it is an union consisting of order, and administered by Providence. If the first, why should I desire to continue any longer in this fortuit confusion and commixtion? or why should I take care for anything else, but that as soon as may be I may be

earth again? And why should I trouble myself any more whilst I seek to please the Gods? Whatsoever I do, dispersion is my end, and will come upon me whether I will or no. But if the latter be, then am not I religious in vain; then will I be quiet and patient, and put my trust in Him, who is the Governor of all.

IX. Whensoever by some present hard occurrences thou art constrained to be in some sort troubled and vexed, return unto thyself as soon as may be, and be not out of tune longer than thou must needs. For so shalt thou be the better able to keep thy part another time, and to maintain the harmony, if thou dost use thyself to this continually; once out, presently to have recourse unto it, and to begin again.

X. If it were that thou hadst at one time both a stepmother, and a natural mother living, thou wouldst honor and respect her also; nevertheless to thine own natural mother would thy refuge, and recourse be continually. So let the court and thy philosophy be unto thee. Have recourse unto it often, and comfort thyself in her, by whom it is that those other things are made tolerable unto thee, and thou also in those things not intolerable unto others.

XI. How marvellous useful it is for a man to represent unto himself meats, and all such things that are for the mouth, under a right apprehension and imagination! as for example: This is the carcass of a fish; this of a bird; and this of a hog. And again more generally; This phalernum, this excellent highly commended wine, is but the bare juice of an ordinary grape. This purple robe, but sheep's hairs, dyed with the blood of a shell-fish. So for coitus, it is but the attrition of an ordinary base entrail, and the excretion of a little vile snivel, with a certain kind of convulsion: according to Hippocrates his opinion. How excellently useful are these lively fancies and representations of things, thus penetrating and passing through the objects, to make their true nature known and apparent! This must thou use all thy life long, and upon all occasions: and then especially, when matters are apprehended as of great worth and respect, thy art and care must be to uncover them, and to behold their vileness, and to take from them all those serious circumstances and expressions, under which they made so grave a show. For outward pomp and appearance is a great juggler; and then especially art thou most in danger to be beguiled by it, when (to a man's thinking) thou most seemest to be employed about matters of moment.

XII. See what Crates pronounceth concerning Xenocrates himself.

XIII. Those things which the common sort of people do admire, are most of them such things as are very general, and may be comprehended under things merely natural, or naturally affected and qualified: as stones, wood, figs, vines, olives. Those that be admired by them that are more moderate and restrained, are comprehended

under things animated: as flocks and herds. Those that are yet more gentle and curious, their admiration is commonly confined to reasonable creatures only; not in general as they are reasonable, but as they are capable of art, or of some craft and subtile invention: or perchance barely to reasonable creatures; as they that delight in the possession of many slaves. But he that honors a reasonable soul in general, as it is reasonable and naturally sociable, doth little regard anything else: and above all things is careful to preserve his own, in the continual habit and exercise both of reason and sociableness: and thereby doth co-operate with him, of whose nature he doth also participate; God.

XIV. Some things hasten to be, and others to be no more. And even whatsoever now is, some part thereof hath already perished. Perpetual fluxes and alterations renew the world, as the perpetual course of time doth make the age of the world (of itself infinite) to appear always fresh and new. In such a flux and course of all things, what of these things that hasten so fast away should any man regard, since among all there is not any that a man may fasten and fix upon? as if a man would settle his affection upon some ordinary sparrow flying by him, who is no sooner seen, than out of sight. For we must not think otherwise of our lives, than as a mere exhalation of blood, or of an ordinary respiration of air. For what in our common apprehension is, to breathe in the air and to breathe it out again, which we do daily: so much is it and no more, at once to breathe out all thy respirative faculty into that common air from whence but lately (as being but from yesterday, and to-day), thou didst first breathe it in, and with it, life.

XV. Not vegetative spiration, it is not surely (which plants have) that in this life should be so dear unto us; nor sensitive respiration, the proper life of beasts, both tame and wild; nor this our imaginative faculty; nor that we are subject to be led and carried up and down by the strength of our sensual appetites; or that we can gather, and live together; or that we can feed: for that in effect is no better, than that we can void the excrements of our food. What is it then that should be dear unto us? to hear a clattering noise? if not that, then neither to be applauded by the tongues of men. For the praises of many tongues, is in effect no better than the clattering of so many tongues. If then neither applause, what is there remaining that should be dear unto thee? This I think: that in all thy motions and actions thou be moved, and restrained according to thine own true natural constitution and construction only. And to this even ordinary arts and professions do lead us. For it is that which every art doth aim at that whatsoever it is, that is by art effected and prepared, may be fit for that work that it is prepared for. This is the end that he that dresseth the vine, and he that takes upon him either to tame colts,

or to train up dogs, doth aim at. What else doth the education of children, and all learned professions tend unto? Certainly then it is that, which should be dear unto us also. If in this particular it go well with thee, care not for the obtaining of other things. But is it so, that thou canst not but respect other things also? Then canst not thou truly be free? then canst thou not have self-content: then wilt thou ever be subject to passions. For it is not possible, but that thou must be envious, and jealous, and suspicious of them whom thou knowest can bereave thee of such things; and again, a secret underminer of them, whom thou seest in present possession of that which is dear unto thee. To be short, he must of necessity be full of confusion within himself, and often accuse the Gods, whosoever stands in need of these things. But if thou shalt honor and respect thy mind only, that will make thee acceptable towards thyself, towards thy friends very tractable; and conformable and concordant with the Gods; that is, accepting with praises whatsoever they shall think good to appoint and allot unto thee.

XVI. Under, above, and about, are the motions of the elements; *but the motion of virtue, is none of those motions, but is somewhat more excellent and divine.* Whose way (to speed and prosper in it) must be through a way, that is not easily comprehended.

XVII. Who can choose but wonder at them? They will not speak well of them that are at the same time with them, and live with them; yet they themselves are very ambitious, that they that shall follow, whom they have never seen, nor shall ever see, should speak well of them. As if a man should grieve that he hath not been commended by them, that lived before him.

XVIII. Do not ever conceive anything impossible to man, which by thee cannot, or not without much difficulty be effected; but whatsoever in general thou canst conceive possible and proper unto any man, think that very possible unto thee also.

XIX. Suppose that at the palestra somebody hath all to-torn thee with his nails, and hath broken thy head. Well, thou art wounded. Yet thou dost not exclaim; thou art not offended with him. Thou dost not suspect him for it afterwards, as one that watcheth to do thee a mischief. Yea even then, though thou dost thy best to save thyself from him, yet not from him as an enemy. It is not by way of any suspicious indignation, but by way of gentle and friendly declination. Keep the same mind and disposition in other parts of thy life also. For many things there be, which we must conceit and apprehend, as though we had had to do with an antagonist at the palestra. For as I said, it is very possible for us to avoid and decline, though we neither suspect, nor hate.

XX. If anybody shall reprove me, and shall make it apparent unto me, that in any either opinion or action of mine I do err, I will most

gladly retract. For it is the truth that I seek after, by which I am sure that never any man was hurt; and as sure, that he is hurt that continueth in any error, or ignorance whatsoever.

XXI. I for my part will do what belongs unto me; as for other things, whether things unsensible or things irrational; or if rational, yet deceived and ignorant of the true way, they shall not trouble or distract me. For as those creatures which are not endued with reason, and all other things and matters of the world whatsoever, I freely, and generously, as one endued with reason, of things that have none, make use of them. And as for men, towards them as naturally partakers of the same reason, my care is to carry myself sociably. But whatsoever it is that thou art about, remember to call upon the Gods. And as for the time how long thou shalt live to do these things, let it be altogether indifferent unto thee, for even three such hours are sufficient.

XXII. Alexander of Macedon, and he that dressed his mules, when once dead both came to one. For either they were both resumed into those original rational essences from whence all things in the world are propagated; or both after one fashion were scattered into atoms.

XXIII. Consider how many different things, whether they concern our bodies, or our souls, in a moment of time come to pass in every one of us, and so thou wilt not wonder if many more things or rather all things that are done, can at one time subsist, and coexist in that both one and general, which we call the world.

XXIV. If any should put this question unto thee, how this word Antoninus is written, wouldst thou not presently fix thine intention upon it, and utter out in order every letter of it? And if any shall begin to gainsay thee, and quarrel with thee about it; wilt thou quarrel with him again, or rather go on meekly as thou hast begun, until thou hast numbered out every letter? Here then likewise remember, that every duty that belongs unto a man doth consist of some certain letters or numbers as it were, to which without any noise or tumult keeping thyself, thou must orderly proceed to thy proposed end, forbearing to quarrel with him that would quarrel and fall out with thee.

XXV. Is it not a cruel thing to forbid men to affect those things, which they conceive to agree best with their own natures, and to tend most to their own proper good and behoof? But thou after a sort deniest them this liberty, as often as thou art angry with them for their sins. For surely they are led unto those sins whatsoever they be, as to their proper good and commodity. But it is not so (thou wilt object perchance). Thou therefore teach them better, and make it appear unto them: but be not angry with them.

XXVI. Death is a cessation from the impression of the senses,

the tyranny of the passions, the errors of the mind, and the servitude of the body.

XXVII. If in this kind of life thy body be able to hold out, it is a shame that thy soul should faint first, and give over. Take heed, lest of a philosopher thou become a mere Cæsar in time, and receive a new tincture from the court. For it may happen if thou dost not take heed. Keep thyself therefore, truly simple, good, sincere, grave, free from all ostentation, a lover of that which is just, religious, kind, tender-hearted, strong and vigorous to undergo anything that becomes thee. Endeavor to continue such, as philosophy (hadst thou wholly and constantly applied thyself unto it) would have made, and secured thee. Worship the Gods, procure the welfare of men, this life is short. Charitable actions, and a holy disposition, is the only fruit of this earthly life.

XXVIII. Do all things as becometh the disciple of Antoninus Pius. Remember his resolute constancy in things that were done by him according to reason, his equability in all things, his sanctity; the cheerfulness of his countenance, his sweetness, and how free he was from all vainglory; how careful to come to the true and exact knowledge of matters in hand, and how he would by no means give over till he did fully, and plainly understand the whole state of the business; and how patiently, and without any contestation he would bear with them, that did unjustly condemn him: how he would never be overhasty in anything, nor give ear to slanders and false accusations, but examine and observe with best diligence the several actions and dispositions of men. Again, how he was no backbiter, nor easily frightened, nor suspicious, and in his language free from all affectation and curiosity: and how easily he would content himself with few things, as lodging, bedding, clothing, and ordinary nourishment, and attendance. How able to endure labor, how patient; able through his spare diet to continue from morning to evening without any necessity of withdrawing before his accustomed hours to the necessities of nature: his uniformity and constancy in matter of friendship. How he would bear with them that with all boldness and liberty opposed his opinions; and even rejoice if any man could better advise him: and lastly, how religious he was without superstition. All these things of him remember, that whensoever thy last hour shall come upon thee, it may find thee, as it did him, ready for it in the possession of a good conscience.

XXIX. Stir up thy mind, and recall thy wits again from thy natural dreams, and visions, and when thou art perfectly awoken, and canst perceive that they were but dreams that troubled thee, as one newly awakened out of another kind of sleep look upon these worldly things with the same mind as thou didst upon those, that thou sawest in thy sleep.

XXX. I consist of body and soul. Unto my body all things are indifferent, for of itself it cannot affect one thing more than another with apprehension of any difference; as for my mind, all things which are not within the verge of her own operation, are indifferent unto her, and for her own operations, those altogether depend of her; neither does she busy herself about any, but those that are present; for as for future and past operations, those also are now at this present indifferent unto her.

XXXI. As long as the foot doth that which belongeth unto it to do, and the hand that which belongs unto it, their labor, whatsoever it be, is not unnatural. So a man as long as he doth that which is proper unto a man, his labor cannot be against nature; and if it be not against nature, then neither is it hurtful unto him. But if it were so that happiness did consist in pleasure: how came notorious robbers, impure abominable livers, parricides, and tyrants, in so large a measure to have their part of pleasures?

XXXII. Dost thou not see, how even those that profess mechanic arts, though in some respect they be no better than mere idiots, yet they stick close to the course of their trade, neither can they find in their heart to decline from it: and is it not a grievous thing that an architect, or a physician shall respect the course and mysteries of their profession, more than a man the proper course and condition of his own nature, reason, which is common to him and to the Gods?

XXXIII. Asia, Europe; what are they, but as corners of the whole world; of which the whole sea, is but as one drop; and the great Mount Athos, but as a clod, as all present time is but as one point of eternity. All, petty things; all things that are soon altered, soon perished. And all things come from one beginning; either all severally and particularly deliberated and resolved upon, by the general ruler and governor of all; or all by necessary consequence. So that the dreadful hiatus of a gaping lion, and all poison, and all hurtful things, are but (as the thorn and the mire) the necessary consequences of goodly fair things. Think not of these therefore, as things contrary to those which thou dost much honor, and respect; but consider in thy mind the true fountain of all.

XXXIV. He that seeth the things that are now, hath seen all that either was ever, or ever shall be, for all things are of one kind; and all like one unto another. Meditate often upon the connection of all things in the world; and upon the mutual relation that they have one unto another. For all things are after a sort folded and involved one within another, and by these means all agree well together. For one thing is consequent unto another, by local motion, by natural conspiracy and agreement, and by substantial union, or, reduction of all substances into one.

XXXV. Fit and accommodate thyself to that estate and to those

occurrences, which by the destinies have been annexed unto thee; and love those men whom thy fate it is to live with; but love them truly. An instrument, a tool, an utensil, whatsoever it be, if it be fit for the purpose it was made for, it is as it should be, though he perchance that made and fitted it, be out of sight and gone. But in things natural, that power which hath framed and fitted them, is and abideth within them still: for which reason she ought also the more to be respected, and we are the more obliged (if we may live and pass our time according to her purpose and intention) to think that all is well with us, according to our own minds. After this manner also, and in this respect it is, that he that is all in doth enjoy his happiness.

XXXVI. What things soever are not within the proper power and jurisdiction of thine own will either to compass or avoid, if thou propose unto thyself any of those things as either good, or evil; it must needs be that according, as thou shalt either fall into that which thou dost think evil, or miss of that which thou dost think good, so wilt thou be ready both to complain of the Gods, and to hate those men, who either shall be so indeed, or shall by thee be suspected as the cause either of thy missing of the one, or falling into the other. And indeed we must needs commit many evils, if we incline to any of these things, more or less, with an opinion of any difference. But if we mind and fancy those things only, as good and bad, which wholly depend of our own wills, there is no more occasion why we should either murmur against the Gods, or be at enmity with any man.

XXXVII. We all work to one effect, some willingly, and with a rational apprehension of what we do: others without any such knowledge. As I think Heraclitus in a place speaketh of them that sleep, that even they do work in their kind, and do confer to the general operations of the world. One man therefore doth co-operate after one sort, and another after another sort; but even he that doth murmur, and to his power doth resist and hinder; even he as much as any doth co-operate. For of such also did the world stand in need. Now do thou consider among which of these thou wilt rank thyself. For as for him who is the Administrator of all, he will make good use of thee whether thou wilt or no, and make thee (as a part and member of the whole) so to co-operate with him, that whatsoever thou doest, shall turn to the furtherance of his own counsels, and resolutions. But be not thou for shame such a part of the whole, as that vile and ridiculous verse (which Chrysippus in a place doth mention) is a part of the comedy.

XXXVIII. Doth either the sun take upon him to do that which belongs to the rain? or his son Æsculapius that, which unto the earth doth properly belong? How is it with every one of the stars in particular? Though they all differ one from another, and have their

several charges and functions by themselves, do they not all nevertheless concur and co-operate to one end?

XXXIX. If so be that the Gods have deliberated in particular of those things that should happen unto me, I must stand to their deliberation, as discrete and wise. For that a God should be an imprudent God, is a thing hard even to conceive: and why should they resolve to do me hurt? for what profit either unto them or the universe (which they specially take care for) could arise from it? But if so be that they have not deliberated of me in particular, certainly they have of the whole in general, and those things which in consequence and coherence of this general deliberation happen unto me in particular, I am bound to embrace and accept of. But if so be that they have not deliberated at all (which indeed is very irreligious for any man to believe: for then let us neither sacrifice, nor pray, nor respect our oaths, neither let us any more use any of those things, which we persuaded of the presence and secret conversation of the Gods among us, daily and practice:) but, I say, if so be that they have not indeed either in general, or particular deliberated of any of those things, that happen unto us in this world; yet God be thanked, that of those things that concern myself, it is lawful for me to deliberate myself, and all my deliberation is but concerning that which may be to me most profitable. Now that unto every one is most profitable, which is according to his own constitution and nature. And my nature is, to be rational in all my actions and as a good, and natural member of a city and commonwealth, towards my fellow members ever to be sociably and kindly disposed and affected. My city and country as I am Antoninus, is Rome; as a man, the whole world. Those things therefore that are expedient and profitable to those cities, are the only things that are good and expedient for me.

XL. Whatsoever in any kind doth happen to any one, is expedient to the whole. And thus much to content us might suffice, that it is expedient for the whole in general. But yet this also shalt thou generally perceive, if thou dost diligently take heed, that whatsoever doth happen to any one man or men. . . . And now I am content that the word expedient, should more generally be understood of those things which we otherwise call middle things, or things indifferent; as health, wealth, and the like.

XLI. As the ordinary shows of the theater and of other such places, when thou art presented with them, affect thee; as the same things still seen, and in the same fashion, make the sight ingrateful and tedious; so must all the things that we see all our life long affect us. For all things, above and below, are still the same, and from the same causes. When then will there be an end?

XLII. Let the several deaths of men of all sorts, and of all sorts of professions, and of all sorts of nations, be a perpetual object of thy

thoughts, . . . so that thou mayest even come down to Philistio, Phœbus, and Origanion. Pass now to other generations. Thither shall we after many changes, where so many brave orators are; where so many grave philosophers; Heraclitus, Pythagoras, Socrates. Where so many heroes of the old times; and then so many brave captains of the latter times; and so many kings. After all these, where Eudoxus, Hipparchus, Archimedes; where so many other sharp, generous, industrious, subtle, peremptory dispositions; and among others, even they, that have been the greatest scoffers and deriders of the frailty and brevity of this our human life; as Menippus, and others, as many as there have been such as he. Of all these consider, that they long since are all dead, and gone. And what do they suffer by it! Nay they that have not so much as a name remaining, what are they the worse for it? One thing there is, and that only, which is worth our while in this world, and ought by us much to be esteemed; and that is, according to truth and righteousness, meekly and lovingly to converse with false and unrighteous men.

XLIII. When thou wilt comfort and cheer thyself, call to mind the several gifts and virtues of them, whom thou dost daily converse with; as for example, the industry of the one; the modesty of another; the liberality of a third; of another some other thing. For nothing can so much rejoice thee, as the resemblances and parallels of several virtues, visible and eminent in the dispositions of those who live with thee; especially when, all at once, as near as may be, they represent themselves unto thee. And therefore thou must have them always in a readiness.

XLIV. Dost thou grieve that thou dost weigh but so many pounds, and not three hundred rather? Just as much reason hast thou to grieve that thou must live but so many years, and not longer. For as for bulk and substance thou dost content thyself with that proportion of it that is allotted unto thee, so shouldst thou for time.

XLV. Let us do our best endeavors to persuade them; but however, if reason and justice lead thee to it, do it, though they be never so much against it. But if any shall by force withstand thee, and hinder thee in it, convert thy virtues inclination from one object unto another, from justice to contented equanimity, and cheerful patience: so that what in the one is thy hindrance, thou mayest make use of it for the exercise of another virtue: and remember that it was with due exception, and reservation, that thou didst at first incline and desire. For thou didst not set thy mind upon things impossible. Upon what then? that all thy desires might ever be moderated with this due kind of reservation. And this thou hast, and mayst always obtain, whether the thing desired be in thy power or no. And what do I care for more, if that for which I was born and brought forth into the world (to rule all my desires with reason and discretion) may be?

XLVI. The ambitious supposeth another man's act, praise and applause, to be his own happiness; the voluptuous his own sense and feeling; but he that is wise, his own action.

XLVII. It is in thy power absolutely to exclude all manner of conceit and opinion, as concerning this matter; and by the same means, to exclude all grief and sorrow from thy soul. For as for the things and objects themselves, they of themselves have no such power, whereby to beget and force upon us any opinion at all.

XLVIII. Use thyself when any man speaks unto thee, so to hearken unto him, as that in the interim thou give not way to any other thoughts; that so thou mayest (as far as is possible) seem fixed and fastened to his very soul, whosoever he be that speaks unto thee.

XLIX. That which is not good for the bee-hive, cannot be good for the bee.

L. Will either passengers, or patients, find fault and complain, either the one if they be well carried, or the others if well cured? Do they take care for any more than this; the one, that their shipmaster may bring them safe to land, and the other, that their physician may effect their recovery?

LI. How many of them who came into the world at the same time when I did, are already gone out of it?

LII. To them that are sick of the jaundice, honey seems bitter; and to them that are bitten by a mad dog, the water terrible; and to children, a little ball seems a fine thing. And why then should I be angry or do I think that error and false opinion is less powerful to make men transgress, than either choler, being immoderate and excessive, to cause the jaundice; or poison, to cause rage?

LIII. No man can hinder thee to live as thy nature doth require. Nothing can happen unto thee, but what the common good of nature doth require.

LIV. What manner of men they be whom they seek to please, and what to get, and by what actions: how soon time will cover and bury all things, and how many it hath already buried!

THE PRINCIPLES OF PHILOSOPHY

By

RENE DESCARTES

René Descartes, 1596-1650. French philosopher and mathematician; founder of modern rationalistic philosophy. Born of noble Touraine family; educated at the Jesuits' school of La Fleche, where he was thoroughly trained in mathematics and scholastic philosophy. When twenty-three, in winter quarters at Newberg, he first thought of the principle of method which guided all his philosophy, and discovered, also, the possibility of employing algebra to solve geometrical problems. His chief works were the Discourse on Method, 1637; Meditations, 1641; Principia, 1644. His writings involved him in much theological disputation and to avoid religious persecution he accepted invitation to become tutor to Queen Christina, and withdrew to Stockholm, where he died a few months later.

Descartes anticipated several later discoveries in science, accepted a modified Copernican theory, worked on the properties of curves, and was a pioneer of the calculus; above all else, he was a mathematician, seeking to apply the geometrical method to metaphysics.

PART I

OF THE PRINCIPLES OF HUMAN KNOWLEDGE

I. THAT in order to seek truth, it is necessary once in the course of our life to doubt, as far as possible, of all things.

As we were at one time children, and as we formed various judgments regarding the objects presented to our senses, when as yet we had not the entire use of our reason, numerous prejudices stand in the way of our arriving at the knowledge of truth; and of these it seems impossible for us to rid ourselves, unless we undertake, once in our lifetime, to doubt of all those things in which we may discover even the smallest suspicion of uncertainty.

II. That we ought also to consider as false all that is doubtful. Moreover, it will be useful like wise to esteem as false the things of which we shall be able to doubt, that we may with greater clearness discover what possesses most certainly and is the easiest to know.

III. That we ought not meanwhile to make use of doubt in the conduct of life.

In the meantime, it is to be observed that we are to avail ourselves of this general doubt only while engaged in the contemplation of truth. For, as far as concerns the conduct of life, we are very frequently obliged to follow opinions merely probable, or even sometimes, though of two courses of action we may not perceive more probability in the one than in the other, to choose one or other, seeing the

opportunity of acting would not unfrequently pass away before we could free ourselves from our doubts.

IV. Why we may doubt of sensible things.

Accordingly, since we now only design to apply ourselves to the investigation of truth, we will doubt, first, whether of all the things that have ever fallen under our senses, or which we have ever imagined, any one really exists; in the first place, because we know by experience that the senses sometimes err, and it would be imprudent to trust too much to what has even once deceived us; secondly, because in dreams we perpetually seem to perceive or imagine innumerable objects which have no existence. And to one who has thus resolved upon a general doubt, there appear no marks by which he can with certainty distinguished sleep from the waking state.

V. Why we may also doubt of mathematical demonstrations.

We will also doubt of the other things we have before held as must certain, even of the demonstrations of mathematics, and of their principles which we have hitherto deemed self-evident; in the first place, because we have sometimes seen men fall into error in such matters, and admit as absolutely certain and self-evident what to us appeared false, but chiefly because we have learned that God who created us is all-powerful; for we do not yet know whether perhaps it was his will to create us so that we are always deceived, even in the things we think we know best: since this does not appear more impossible than our being occasionally deceived, which, however, as observation teaches us, is the case. And if we suppose that an all-powerful God is not the author of our being, and that we exist of ourselves or by some other means, still, the less powerful we suppose our author to be, the greater reason will we have for believing that we are not so perfect as that we may not be continually deceived.

VI. That we possess a free-will, by which we can withhold our assent from what is doubtful, and thus avoid error.

But meanwhile, whoever in the end may be the author of our being, and however powerful and deceitful he may be, we are nevertheless conscious of a freedom, by which we can refrain from admitting to a place in our belief aught that is not manifestly certain and undoubted, and thus guard against ever being deceived.

VII. That we cannot doubt of our existence while we doubt, and that this is the first knowledge we acquire when we philosophise in order.

While we thus reject all of which we can entertain the smallest doubt, and even imagine that it is false, we easily indeed suppose that there is neither God, nor sky, nor bodies, and that we ourselves even have neither hands nor feet, nor, finally, a body; but we cannot in the same way suppose that we are not while we doubt of the truth of these things; for there is a repugnance in conceiving that

what thinks does not exist at the very time when it thinks. Accordingly, the knowledge, *I think, therefore I am*, is the first and most certain that occurs to one who philosophises orderly.

VIII. That we hence discover the distinction between the mind and the body, or between a thinking and corporeal thing.

And this is the best mode of discovering the nature of the mind, and its distinctness from the body: for examining what we are, while supposing, as we now do, that there is nothing really existing apart from our thought, we clearly perceive that neither extension, nor figure, nor local motion, nor anything similar that can be attributed to body, pertains to our nature, and nothing save thought alone; and, consequently, that the notion we have of our mind precedes that of any corporeal thing, and is more certain, seeing we still doubt whether there is anybody in existence, while we already perceive that we think.

IX. What thought (*cogitatio*) is.

By the word thought, I understand all that which so takes place in us that we of ourselves are immediately conscious of it; and, accordingly, not only to understand (*intelligere, entendre*), to will (*velle*), to imagine (*imaginari*), but even to perceive (*sentire, sentir*), are here the same as to think (*cogitare, penser*). For if I say, I see, I walk, therefore I am; and if I understand by vision or walking the act of my eyes or of my limbs, which is the work of the body, the conclusion is not absolutely certain, because, as is often the case in dreams, I may think that I see or walk, although I do not open my eyes or move from my place, and even, perhaps, although I have no body: but, if I mean the sensation itself, or consciousness of seeing or walking, the knowledge is manifestly certain, because it is then referred to the mind, which alone perceives or is conscious that it sees or walks.

X. That the notions which are simplest and self-evident, are obscured by logical definitions; and that such are not to be reckoned among the cognitions acquired by study [but as born with us].

I do not here explain several other terms which I have used, or design to use in the sequel, because their meaning seems to me sufficiently self-evident. And I frequently remarked that philosophers erred in attempting to explain, by logical definitions, such truths as are most simple and self-evident; for they thus only rendered them more obscure. And when I said that the proposition, *I think, therefore I am*, is of all others the first and most certain which occurs to one philosophising orderly, I did not therefore deny that it was necessary to know what thought, existence, and certitude are, and the truth that, in order to think it is necessary to be, and the like; but, because these are the most simple notions, and such as of themselves afford the knowledge of nothing existing, I did not judge it proper there to enumerate them.

XI. How we can know our mind more clearly than our body.

But now that it may be discerned how the knowledge we have of the mind not only precedes, and has greater certainty, but is even clearer, than that we have of the body, it must be remarked, as a matter that is highly manifest by the natural light, that to nothing no affections or qualities belong; and, accordingly, that where we observe certain affections, there a thing or substance to which these pertain, is necessarily found. The same light also shows us that we know a thing or substance more clearly in proportion as we discover in it a greater number of qualities. Now, it is manifest that we remark a greater number of qualities in our mind than in any other thing; for there is no occasion on which we know anything whatever when we are not at the same time led with much greater certainty to the knowledge of our own mind. For example, if I judge that there is an earth because I touch or see it, on the same ground, and with still greater reason, I must be persuaded that my mind exists; for it may be, perhaps, that I think I touch the earth while there is none in existence; but it is not possible that I should so judge, and my mind which thus judges not exist; and the same holds good of whatever object is presented to our mind.

XII. How it happens that every one does not come equally to know this.

Those who have not philosophised in order have had other opinions on this subject, because they never distinguished with sufficient care the mind from the body. For, although they had no difficulty in believing that they themselves existed, and that they had a higher assurance of this than of any other thing, nevertheless, as they did not observe that by *themselves*, they ought here to understand their *minds* alone [when the question related to metaphysical certainty]; and since, on the contrary, they rather meant their bodies which they saw with their eyes, touched with their hands, and to which they erroneously attributed the faculty of perception, they were prevented from distinctly apprehending the nature of the mind.

XIII. In what sense the knowledge of other things depends upon the knowledge of God.

But when the mind, which thus knows itself but is still in doubt as to all other things, looks around on all sides, with a view to the farther extension of its knowledge, it first of all discovers within itself the ideas of many things; and while it simply contemplates them, and neither affirms nor denies that there is anything beyond itself corresponding to them, it is in no danger of erring. The mind also discovers certain common notions out of which it frames various demonstrations that carry conviction to such a degree as to render doubt of their truth impossible, so long as we give attention to them. For example, the mind has within itself ideas of numbers and figures,

and it has likewise among its common notions the principle *that if equals be added to equals the wholes will be equal*, and the like from which it is easy to demonstrate that the three angles of a triangle are equal to two right angles, etc. Now, so long as we attend to the premises from which this conclusion and others similar to it were deduced, we feel assured of their truth; but, as the mind cannot always think of these with attention, when it has the remembrance of a conclusion without recollecting the order of its deduction, and is uncertain whether the author of its being has created it of a nature that is liable to be deceived, even in what appears most evident, it perceives that there is just ground to distrust the truth of such conclusions, and that it cannot possess any certain knowledge until it has discovered its author.

XIV. That we may validly infer the existence of God from necessary being comprised in the concept we have of him.

When the mind afterwards reviews the different ideas that are in it, it discovers what is by far the chief among them—that of a Being omniscient, all-powerful, and absolutely perfect; and it observes that in this idea there is contained not only possible and contingent existence, as in the ideas of all other things which it clearly perceives, but existence absolutely necessary and eternal. And just as because, for example, the equality of its three angles to two right angles is necessarily comprised in the idea of a triangle, the mind is firmly persuaded that the three angles of a triangle are equal to two right angles; so, from its perceiving necessary and eternal existence to be comprised in the idea which it has of an all-perfect Being, it ought manifestly to conclude that this all-perfect Being exists.

XV. That necessary existence is not in the same way comprised in the notions which we have of other things, but merely contingent existence.

The mind will be still more certain of the truth of this conclusion, if it consider that it has no idea of any other thing in which it can discover that necessary existence is contained; for, from this circumstance alone, it will discern that the idea of an all-perfect Being has not been framed by itself, and that it does not represent a chimera, but a true and immutable nature, which must exist since it can only be conceived as necessarily existing.

XVI. That prejudices hinder many from clearly knowing the necessity of the existence of God.

Our mind would have no difficulty in assenting to this truth, if it were, first of all, wholly free from prejudices; but as we have been accustomed to distinguish, in all other things, essence from existence, and to imagine at will many ideas of things which neither are nor have been, it easily happens, when we do not steadily fix our thoughts on the contemplation of the all-perfect Being, that a doubt arises as to

whether the idea we have of him is not one of those which we frame at pleasure, or at least of that class to whose essence existence does not pertain.

XVII. That the greater objective (representative) perfection there is in our idea of a thing, the greater also must be the perfection of its cause.

When we further reflect on the various ideas that are in us, it is easy to perceive that there is not much difference among them, when we consider them simply as certain modes of thinking, but that they are widely different, considered in reference to the objects they represent; and that their causes must be so much the more perfect according to the degree of objective perfection contained in them. For there is no difference between this and the case of a person who has the idea of a machine, in the construction of which great skill is displayed, in which circumstances we have a right to inquire how he came by this idea, whether, for example, he somewhere saw such a machine constructed by another, or whether he was so accurately taught the mechanical sciences, or is endowed with such force of genius, that he was able of himself to invent it, without having elsewhere seen anything like it; for all the ingenuity which is contained in the idea objectively only, or as it were in a picture, must exist at least in its first and chief cause, whatever that may be, not only objectively or representatively, but in truth formally or eminently.

XVIII. That the existence of God may be again inferred from the above.

Thus, because we discover in our minds the idea of God, or of an all-perfect Being, we have a right to inquire into the source whence we derive it; and we will discover that the perfections it represents are so immense as to render it quite certain that we could only derive it from an all-perfect Being; that is, from God really existing. For it is not only manifest by the natural light that nothing cannot be the cause of anything whatever, and that the more perfect cannot arise from the less perfect, so as to be thereby produced as by its efficient and total cause, but also that it is impossible we can have the idea or representation of anything whatever, unless there be somewhere, either in us or out of us, an original which comprises, in reality, all the perfections that are thus represented to us; but, as we do not in any way find in ourselves those absolute perfections of which we have the idea, we must conclude that they exist in some nature different from ours, that is, in God, or at least that they were once in him; and it most manifestly follows [from their infinity] that they are still there.

XIX. That, although we may not comprehend the nature of God, there is yet nothing which we know so clearly as his perfections.

This will appear sufficiently certain and manifest to those who have

been accustomed to contemplate the idea of God, and to turn their thoughts to his infinite perfections; for, although we may not comprehend them, because it is of the nature of the infinite not to be comprehended by what is finite, we nevertheless conceive them more clearly and distinctly than material objects, for this reason, that, being simple, and unobscured by limits, they occupy our mind more fully.

XX. That we are not the cause of ourselves, but that this is God, and consequently that there is a God.

But, because every one has not observed this, and because, when we have an idea of any machine in which great skill is displayed, we usually know with sufficient accuracy the manner in which we obtained it, and as we cannot even recollect when the idea we have of a God was communicated to us by him, seeing it was always in our minds, it is still necessary that we should continue our review, and make inquiry after our author, possessing, as we do, the idea of the infinite perfections of a God: for it is in the highest degree evident by the natural light, that that which knows something more perfect than itself, is not the source of its own being, since it would thus have given to itself all the perfections which it knows; and that, consequently, it could draw its origin from no other being than from him who possesses in himself all those perfections, that is, from God.

XXI. That the duration alone of our life is sufficient to demonstrate the existence of God.

The truth of this demonstration will clearly appear, provided we consider the nature of time, or the duration of things; for this is of such a kind that its parts are not mutually dependent, and never co-existent; and, accordingly, from the fact that we now are, it does not necessarily follow that we shall be a moment afterwards, unless some cause, viz., that which first produced us, shall, as it were, continually reproduce us, that is, conserve us. For we easily understand that there is no power in us by which we can conserve ourselves, and that the being who has so much power as to conserve us out of himself, must also by so much the greater reason conserve himself, or rather stand in need of being conserved by no one whatever, and, in fine, be God.

XXI. That in knowing the existence of God, in the manner here explained, we likewise know all his attributes, as far as they can be known by the natural light alone.

There is the great advantage in proving the existence of God in this way, viz., by his idea, that we at the same time know what he is, as far as the weakness of our nature allows; for, reflecting on the idea we have of him which is born with us, we perceive that he is eternal omniscient, omnipotent, the source of all goodness and truth, creator of all things, and that, in fine, he has in himself all that in

which we can clearly discover any infinite perfection or good that is not limited by any imperfection.

XXIII. That God is not corporeal, and does not perceive by means of senses as we do, or will the evil of sin.

For there are indeed many things in the world that are to a certain extent imperfect or limited, though possessing also some perfection; and it is accordingly impossible that any such can be in God. Thus, looking to corporeal nature, since divisibility is included in local extension, and this indicates imperfection, it is certain that God is not body. And although, in men it is to some degree a perfection to be capable of perceiving by means of the senses, nevertheless since in every sense there is passivity which indicates dependency, we must conclude that God is in no manner possessed of senses, and that he only understands and wills, not, however, like us, by acts in any way distinct, but always by an act that is one, identical, and the simplest possible, understands, wills, and operates all, that is, all things that in reality exist; for he does not will the evil of sin, seeing this is but the negation of being.

XXIV. That in passing from the knowledge of God to the knowledge of the creatures, it is necessary to remember that our understanding is finite, and the power of God infinite.

But as we know that God alone is the true cause of all that is or can be, we will doubtless follow the best way of philosophising, if, from the knowledge we have of God himself, we pass to the explication of the things which he has created, and essay to deduce it from the notions that are naturally in our minds, for we will thus obtain the most perfect science, that is, the knowledge of effects through their causes. But that we may be able to make this attempt with sufficient security from error, we must use the precaution to bear in mind as much as possible that God, who is the author of things, is infinite, while we are wholly finite.

XXV. That we must believe all that God has revealed, although it may surpass the reach of our faculties.

Thus, if perhaps God reveal to us or others, matters concerning himself which surpass the natural powers of our mind, such as the mysteries of the incarnation and of the trinity, we will not refuse to believe them, although we may not clearly understand them; nor will we be in any way surprised to find in the immensity of his nature, or even in what he has created, many things that exceed our comprehension.

XXVI. That it is not needful to enter into disputes regarding the infinite, but merely to hold all that in which we can find no limits as indefinite, such as the extension of the world, the divisibility of the parts of matter, the number of the stars, etc.

We will thus never embarrass ourselves by disputes about the in-

finite, seeing it would be absurd for us who are finite to undertake to determine anything regarding it, and thus as it were to limit it by endeavoring to comprehend it. We will accordingly give ourselves no concern to reply to those who demand whether the half of an infinite line is also infinite, and whether an infinite number is even or odd, and the like, because it is only such as imagine their minds to be infinite who seem bound to entertain questions of this sort. And, for our part, looking to all those things in which in certain senses we discover no limits, we will not, therefore, affirm that they are infinite, but will regard them simply as indefinite. Thus, because we cannot imagine extension so great that we cannot still conceive greater, we will say that the magnitude of possible things is indefinite, and because a body cannot be divided into parts so small that each of these may not be conceived as again divided into others still smaller, let us regard quantity as divisible into parts whose number is indefinite; and as we cannot imagine so many stars that it would seem impossible for God to create, more, let us suppose that their number is indefinite, and so in other instances.

XXVII. What difference there is between the indefinite and the infinite.

And we will call those things indefinite rather than infinite, with the view of reserving to God alone the appellation of infinite; in the first place, because not only do we discover in him alone no limits on any side, but also because we positively conceive that he admits of none; and in the second place, because we do not in the same way positively conceive that other things are in every part unlimited, but merely negatively admit that their limits, if they have any, cannot be discovered by us.

XXVIII. That we must examine, not the final, but the efficient, causes of created things.

Likewise, finally, we will not seek reasons of natural things from the end which God or nature proposed to himself in their creation (*i.e.*, final causes), for we ought not to presume so far as to think that we are sharers in the counsels of Diety, but, considering him as the efficient cause of all things, let us endeavor to discover by the natural light which he has planted in us, applied to those of his attributes of which he has been willing we should have some knowledge, what must be concluded regarding those effects we perceive by our senses; bearing in mind, however, what has been already said, that we must only confide in this natural light so long as nothing contrary to its dictates is revealed by God himself.

XXIX. That God is not the cause of our errors.

The first attribute of God which here falls to be considered, is that he is absolutely veracious and the source of all light, so that it is plainly repugnant for him to deceive, or to be properly and

positively the cause of the errors to which we are consciously subject; for although the address to deceive seems to be some mark of subtlety of mind among men, yet without doubt the will to deceive only proceeds from malice or from fear and weakness, and consequently cannot be attributed to God.

XXX. That consequently all which we clearly perceive is true, and that we are thus delivered from the doubts above proposed.

Whence it follows, that the light of nature, or faculty of knowledge given us by God, can never compass any object which it not true, in as far as it attains to a knowledge of it, that is, in as far as the object is clearly and distinctly apprehended. For God would have merited the appellation of a deceiver if he had given us this faculty perverted, and such as might lead us to take falsity for truth [when we used it aright]. Thus the highest doubt is removed, which arose from our ignorance on the point as to whether perhaps our nature was such that we might be deceived even in those things that appear to us the most evident. The same principle ought also to be of avail against all the other grounds of doubting that have been already enumerated. For mathematical truths ought now to be above suspicion, since these are of the clearest. And if we perceive anything by our senses, whether while awake or asleep, we will easily discover the truth, provided we separate what there is of clear and distinct in the knowledge from what is obscure and confused. There is no need that I should here say more on this subject, since it has already received ample treatment in the metaphysical Meditations; and what follows will serve to explain it still more accurately.

XXXI. That our errors are, in respect of God, merely negations, but, in respect of ourselves, privations.

But as it happens that we frequently fall into error, although God is no deceiver, if we desire to inquire into the origin and cause of our errors, with a view to guard against them, it is necessary to observe that they depend less on our understanding than on our will, and that they have no need of the actual concurrence of God, in order to their production; so that, when considered in reference to God, they are merely negations, but in reference to ourselves, privations.

XXXII. That there are only two modes of thinking in us, viz., the perception of the understanding and the action of the will.

For all the modes of thinking of which we are conscious may be referred to two general classes, the one of which is the perception or operation of the understanding, and the other the volition or operation of the will. Thus, to perceive by the senses (*sentire*), to imagine, and to conceive things purely intelligible, are only different modes of perceiving (*percipiendi*); but to desire, to be averse from, to affirm, to deny, to doubt, are different modes of willing.

XXXIII. That we never err unless when we judge of something which we do not sufficiently apprehend.

When we apprehend anything we are in no danger of error, if we refrain from judging of it in any way; and even when we have formed a judgment regarding it, we would never fall into error, provided we gave our assent only to what we clearly and distinctly perceived; but the reason why we are usually deceived, is that we judge without possessing an exact knowledge of that which we judge.

XXXIV. That the will as well as the understanding is required for judging.

I admit that the understanding is necessary for judging, there being no room to suppose that we can judge of that which we in no way apprehend; but the will also is required in order to our assenting to what we have in any degree perceived. It is not necessary, however, at least to form any judgment what ever, that we have an entire and perfect apprehension of a thing; for we may assent to many things of which we have only a very obscure and confused knowledge.

XXXV. That the will is of greater extension than the understanding, and is thus the source of our errors.

Further, the perception of the intellect extends only to the few things that are presented to it, and is always very limited: the will, on the other hand, may, in a certain sense, be said to be infinite, because we observe nothing that can be the object of the will of any other, even of the unlimited will of God, to which ours cannot also extend, so that we easily carry it beyond the objects we clearly perceive; and when we do this, it is not wonderful that we happen to be deceived.

XXXVI. That our errors cannot be imputed to God.

But although God has not given us an omniscient understanding, he is not on this account to be considered in any wise the author of our errors, for it is of the nature of created intellect to be finite, and of finite intellect not to embrace all things.

XXXVII. That the chief perfection of man is his being able to act freely or by will, and that it is this which renders him worthy of praise or blame.

That the will should be the more extensive is in harmony with its nature; and it is a high perfection in man to be able to act by means of it, that is, freely; and thus in a peculiar way to be the master of his own actions, and merit praise or blame. For self-acting machines are not commended because they perform with exactness all the movements for which they were adapted, seeing their motions are carried on necessarily; but the maker of them is praised on account of the exactness with which they were framed, because he did not act of necessity, but freely; and, on the same principle, we must attribute

to ourselves something more on this account, that when we embrace truth, we do so not of necessity, but freely.

XXXVIII. That error is a defect in our mode of acting, not in our nature; and that the faults of their subjects may be frequently attributed to other masters, but never to God.

It is true, that as often as we err, there is some defect in our mode of action or in the use of our liberty, but not in our nature, because this is always the same, whether our judgments be true or false. And although God could have given to us such perspicacity of intellect that we should never have erred, we have, notwithstanding, no right to demand this of him; for, although with us he who was able to prevent evil and did not is held guilty of it, God is not in the same way to be reckoned responsible for our errors because he had the power to prevent them, inasmuch as the dominion which some men possess over others has been instituted for the purpose of enabling them to hinder those under them from doing evil, whereas the dominion which God exercises over the universe is perfectly absolute and free. For this reason we ought to thank him for the goods he has given us, and not complain that he has not blessed us with all which we know it was in his power to impart.

XXXIX. That the liberty of our will is self-evident.

Finally, it is so manifest that we possess a free will, capable of giving or withholding its assent, that this truth must be reckoned among the first and most common notions which are born with us. This, indeed, has already very clearly appeared, for when essaying to doubt of all things we went so far as to suppose even that he who created us employed his limitless power in deceiving us in every way, we were conscious nevertheless of being free to abstain from believing what was not in every respect certain and undoubted. But that of which we are unable to doubt at such a time is as self-evident and clear as anything we can ever know.

XL. That it is likewise certain that God has foreordained all things.

But because what we have already discovered of God, gives us the assurance that his power is so immense that we would sin in thinking ourselves capable of ever doing anything which he had not ordained beforehand, we should soon be embarrassed in great difficulties if we undertook to harmonize the pre-ordination of God with the freedom of our will, and endeavored to comprehend both truths at once.

XLI. How the freedom of our will may be reconciled with the Divine pre-ordination.

But, in place of this, we will be free from these embarrassments if we recollect that our mind is limited, while the power of God, by which he not only knew from all eternity what is or can be, but also

willed and pre-ordained it, is infinite. It thus happens that we possess sufficient intelligence to know clearly and distinctly that this power is in God, but not enough to comprehend how he leaves the free actions of men indeterminate; and, on the other hand, we have such consciousness of the liberty and indifference which exists in ourselves, that there is nothing we more clearly or perfectly comprehend [so that the omnipotence of God ought not to keep us from believing it]. For it would be absurd to doubt of that of which we are fully conscious, and which we experience as existing in ourselves, because we do not comprehend another matter which, from its very nature, we know to be incomprehensible.

XLII. How, although we never will to err, it is nevertheless by our will that we do err.

But now since we know that all our errors depend upon our will, and as no one wishes to deceive himself, it may seem wonderful that there is any error in our judgments at all. It is necessary to remark, however, that there is a great difference between willing to be deceived, and willing to yield assent to opinions in which it happens that error is found. For though there is no one who expressly wishes to fall into error, we will yet hardly find anyone who is not ready to assent to things in which, unknown to himself, error lurks; and it even frequently happens that it is the desire itself of following after truth that leads those not fully aware of the order in which it ought to be sought for, to pass judgment on matters of which they have no adequate knowledge, and thus to fall into error.

XLIII. That we shall never err if we give assent only to what we clearly and distinctly perceive.

But it is certain we will never admit falsity for truth, so long as we judge only of that which we clearly and distinctly perceive; because, as God is no deceiver, the faculty of knowledge which he has given us cannot be fallacious, nor, for the same reason, the faculty of will, when we do not extend it beyond the objects we clearly know. And even although this truth could not be established by reasoning, the minds of all have been so impressed by nature as spontaneously to assent to whatever is clearly perceived, and to experience an impossibility to doubt of its truth.

XLIV. That we uniformly judge improperly when we assent to what we do not clearly perceive, although our judgment may chance to be true; and that it is frequently our memory which deceives us by leading us to believe that certain things were formerly sufficiently understood by us.

It is likewise certain that, when we approve of any reason which we do not apprehend, we are either deceived, or, if we stumble on the truth, it is only by chance, and thus we can never possess the assurance that we are not in error. I confess it seldom happens that we judge

of a thing when we have observed we do not apprehend it, because it is a dictate of the natural light never to judge of what we do not know. But we most frequently err in this, that we presume upon a past knowledge of much to which we give our assent, as to something treasured up in the memory, and perfectly known to us; whereas, in truth, we have no such knowledge.

XLV. What constitutes clear and distinct perception.

There are indeed a great many persons who, through their whole lifetime, never perceive anything in a way necessary for judging of it properly; for the knowledge upon which we can establish a certain and indubitable judgment must be not only clear, but also distinct. I call that clear which is present and manifest to the mind giving attention to it, just as we are said clearly to see objects when, being present to the eye looking on, they stimulate it with sufficient force, and it is disposed to regard them; but the distinct is that which is so precise and different from all other objects as to comprehend in itself only what is clear.

XLVI. It is shown, from the example of pain, that a perception may be clear without being distinct, but that it cannot be distinct unless it is clear.

For example, when any one feels intense pain, the knowledge which he has of this pain is very clear, but it is not always distinct; for men usually confound it with the obscure judgment they form regarding its nature, and think that there is in the suffering part something similar to the sensation of pain of which they are alone conscious. And thus perception may be clear without being distinct, but it can never be distinct without likewise being clear.

XLVII. That, to correct the prejudices of our early years, we must consider what is clear in each of our simple notions.

And, indeed, in our early years, the mind was so immersed in the body, that, although it perceived many things with sufficient clearness, it yet knew nothing distinctly; and since even at that time we exercised our judgment in many matters, numerous prejudices were thus contracted, which, by the majority, are never afterwards laid aside. But that we may now be in a position to get rid of these, I will here briefly enumerate all the simple notions of which our thoughts are composed, and distinguish in each what is clear from what is obscure, or fitted to lead into error.

XLVIII. That all the objects of our knowledge are to be regarded either (1) as things or the affections of things: or (2) as eternal truths; with the enumeration of things.

Whatever objects fall under our knowledge we consider either as things or the affections of things, or as eternal truths possessing no existence beyond our thought. Of the first class the most general are substance, duration, order, number, and perhaps also some others,

which notions apply to all kinds of things. I do not, however, recognize more than two highest kinds (*summa genera*) of things; the first of intellectual things, or such as have the power of thinking, including mind or thinking substance and its properties; the second, of material things, embracing extended substance, body and its properties. Perception, volition, and all modes as well of knowing as of willing, are related to thinking substance; and on the other hand, to extended substance we refer magnitude, or extension in length, breadth, and depth, figure, motion, situation, divisibility of parts themselves, and the like. There are, however, besides these, certain things of which we have an internal experience that ought not to be referred either to the mind of itself, or to the body alone, but to the close and intimate union between them, as will hereafter be shown in its place. Of this class are the appetites of hunger and thirst, etc., and also the emotions or passions of the mind which are not exclusively mental affections, as the emotions of anger, joy, sadness, love, etc.; and, finally, all the sensations, as of pain, titillation, light and colors, sounds, smells, tastes, heat, hardness, and the other tactile qualities.

XLIX. That the eternal truth cannot be thus enumerated, but that this is not necessary.

What I have already enumerated we are to regard as things, or the qualities or modes of things. We now come to speak of eternal truths. When we apprehend that it is impossible a thing can arise from nothing, this proposition, *ex nihilo nihil fit*, is not considered as somewhat existing, or as the mode of a thing, but as an eternal truth having its seat in our mind, and is called a common notion or axiom. Of this class are the following:—It is impossible the same thing can at once be and not be; what is done cannot be undone; he who thinks must exist while he thinks; and innumerable others, the whole of which it is indeed difficult to enumerate, but this is not necessary, since, if blinded by no prejudices, we cannot fail to know them when the occasion of thinking them occurs.

L. That these truths are clearly perceived, but not equally by all men, on account of prejudices.

And, indeed, with regard to those common notions, it is not to be doubted that they can be clearly and distinctly known, for otherwise they would not merit this appellation: as, in truth, some of them are not, with respect to all men, equally deserving of the name, because they are not equally admitted by all: not, however, from this reason, as I think, that the faculty of knowledge of one man extends farther than that of another, but rather because these common notions are opposed to the prejudices of some, who, on this account, are not able readily to embrace them, even although others, who are free from those prejudices, apprehend them with the greatest clearness.

LI. What substance is, and that the term is not applicable to God and the creatures in the same sense.

But with regard to what we consider as things or the modes of things, it is worth while to examine each of them by itself. By substance we can conceive nothing else than a thing which exists in such a way as to stand in need of nothing beyond itself in order to its existence. And, in truth, there can be conceived but one substance which is absolutely independent, and that is God. We perceive that all other things can exist only by help of the concurrence of God. And, accordingly, the term substance does not apply to God and the creatures *univocally*, to adopt a term familiar in the schools; that is, no signification of this word can be distinctly understood which is common to God and them.

LII. That the term is applicable univocally to the mind and the body, and how substance itself is known.

Created substances, however, whether corporeal or thinking, may be conceived under this common concept; for these are things which, in order to their existence, stand in need of nothing but the concurrence of God. But yet substance cannot be first discovered merely from its being a thing which exists independently, for existence by itself is not observed by us. We easily, however, discover substance itself from any attribute of it, by this common notion, that of nothing there are no attributes, properties, or qualities: for, from perceiving that some attribute is present, we infer that some existing thing or substance to which it may be attributed is also of necessity present.

LIII. That of every substance there is one principal attribute, as thinking of the mind, extension of the body.

But, although any attribute is sufficient to lead us to the knowledge of substance, there is, however, one principal property of every substance, which constitutes its nature or essence, and upon which all the others depend. Thus, extension in length, breadth, and depth, constitutes the nature of corporeal substance; and thought the nature of thinking substance. For every other thing that can be attributed to body, presupposes extension, and is only some mode of an extended thing; as all the properties we discover in the mind are only diverse modes of thinking. Thus, for example, we cannot conceive figure unless in something extended, nor motion unless in extended space, nor imagination, sensation, or will, unless in a thinking thing. But, on the other hand, we can conceive extension without figure or motion, and thought without imagination or sensation, and so of the others; as is clear to any one who attends to these matters.

LIV. How we may have clear and distinct notions of the substance which thinks, of that which is corporeal, and of God.

And thus we may easily have two clear and distinct notions or ideas, the one of created substance, which thinks, the other of corporeal

substance, provided we carefully distinguish all the attributes of thought from those of extension. We may also have a clear and distinct idea of an uncreated and independent thinking substance, that is, of God, provided we do not suppose that this idea adequately represents to us all that is in God, and do not mix up with it anything fictitious, but attend simply to the characters that are comprised in the notion we have of him, and which we clearly know to belong to the nature of an absolutely perfect Being. For no one can deny that there is in us such an idea of God, without groundlessly supposing that there is no knowledge of God at all in the human mind.

LV. How duration, order, and number may be also distinctly conceived.

We will also have most distinct conceptions of duration, order, and number, if, in place of mixing up with our notions of them that which properly belongs to the concept of substance, we merely think that the duration of a thing is a mode under which we conceive this thing, in so far as it continues to exist; and, in like manner, that order and number are not in reality different from things disposed in order and numbered, but only modes under which we deversely consider these things.

LVI. What are modes, qualities, attributes.

And, indeed, we here understand by modes the same with what we elsewhere designate attributes or qualities. But when we consider substance as affected or varied by them, we use the term modes; when from this variation it may be denominated of such a kind, we adopt the term qualities [to designate the different modes which cause it to be so named]; and, finally when we simply regard these modes as in the substance, we call them attributes. Accordingly, since God must be conceived as superior to change, it is not proper to say that there are modes or qualities in him, but simply attributes; and even in created things that which is found in them always in the same mode, as existence and duration in the thing which exists and endures, ought to be called attribute, and not mode or quality.

LVII. That some attributes exist in the things to which they are attributed, and others only in our thought; and what duration and time are.

Of these attributes or modes are some which exist in the things themselves, and others that have only an existence in our thought; thus, for example, time, which we distinguish from duration taken in its generality, and call the measure of motion, is only a certain mode under which we think duration itself, for we do not indeed conceive the duration of things that are moved to be different from the duration of things that are not moved: as is evident from this, that if two bodies are in motion for an hour, the one moving quickly and the other slowly, we do not reckon more time in the one than in the

other, although there may be much more motion in the one of the bodies than in the other. But that we may comprehend the duration of all things under a common measure, we compare their duration with that of the greatest and most regular motions that give rise to years and days, and which we call time; hence what is so designated is nothing superadded to duration, taken in its generality, but a mode of thinking.

LVIII. That number and all universals are only modes of thought.

In the same way number, when it is not considered as in created things, but merely in the abstract or in general, is only a mode of thinking; and the same is true of all those general ideas we call universals.

LIX. How universals are formed; and what are the five common, viz., genus, species, difference, property, and accident.

Universals arise merely from our making use of one and the same idea in thinking of all individual objects between which there subsists a certain likeness; and when we comprehend all the objects represented by this idea under one name, this term likewise becomes universal. For example, when we see two stones, and do not regard their nature farther than to remark that there are two of them, we form the idea of a certain number, which we call the binary; and when we afterwards see two birds or two trees, and merely take notice of them so far as to observe that there are two of them, we again take up the same idea as before, which is, accordingly, universal; and we likewise give to this number the same universal appellation of binary. In the same way, when we consider a figure of three sides, we form a certain idea, which we call the idea of a triangle, and we afterwards make use of it as the universal to represent to our mind all other figures of three sides. But when we remark more particularly that of figures of three sides, some have a right angle and others not, we form the universal idea of a right-angled triangle, which being related to the preceding as more general, maybe called species; and the right angle the universal difference by which right-angled triangles are distinguished from all others; and farther, because the square of the side which sustains the right angle is equal to the squares of the other two sides, and because this property belongs only to this species of triangles, we may call it the universal property of the species. Finally, if we suppose that of these triangles some are moved and others not, this will be their universal accident; and, accordingly, we commonly reckon five universals, viz., genus, species, difference, property, accident.

LX. Of distinctions; and first of the real.

But number in things themselves arises from the distinction there is between them: and distinction is threefold, viz., real, modal, and of reason. The real properly subsists between two or more substances;

and it is sufficient to assure us that two substances are really mutually distinct, if only we are able clearly and distinctly to conceive the one of them without the other. For the knowledge we have of God renders it certain that he can effect all that of which we have a distinct idea: wherefore, since we have now, for example, the idea of an extended and corporeal substance, though we as yet do not know with certainty whether any such thing is really existent, nevertheless, merely because we have the idea of it, we may be assured that such may exist; and, if it really exists, that every part which we can determine by thought must be really distinct from the other parts of the same substance. In the same way, since every one is conscious that he thinks, and that he in thought can exclude from himself every other substance, whether thinking or extended, it is certain that each of us thus considered is really distinct from every other thinking and corporeal substance. And although we suppose that God united a body to a soul so closely that it was impossible to form a more intimate union, and thus made a composite whole, the two substances would remain really distinct, notwithstanding this union; for which whatever tie God connected them, he was not able to rid himself of the power he possessed of separating them, or of conserving the one apart from the other, and the things which God can separate or conserve separately are really distinct.

LXI. Of the modal distinction.

There are two kinds of modal distinctions, viz., that between the mode properly so called and the substance of which it is a mode, and that between two modes of the same substance. Of the former we have an example in this, that we can clearly apprehend substance apart from the mode which we say differs from it; while, on the other hand, we cannot conceive this mode without conceiving the substance itself. There is, for example, a modal distinction between figure or motion and corporeal substance in which both exist; there is a similar distinction between affirmation or recollection and the mind. Of the latter kind we have an illustration in our ability to recognize the one of two modes apart from the other, as figure apart from motion, and motion apart from figure; though we cannot think of either the one or the other without thinking of the common substance in which they adhere. If, for example, a stone is moved, and is withal square, we can, indeed, conceive its square figure without its motion, and reciprocally its motion without its square figure; but we can conceive neither this motion nor this figure apart from the substance of the stone. As for the distinction according to which the mode of one substance is different from another substance, or from the mode of another substance, as the motion of one body is different from another body or from the mind, or as motion is different from doubt, it seems to me that it should be called real rather than modal,

because these modes cannot be clearly conceived apart from the really distinct substances of which they are the modes.

LXII. Of the distinction of reason (logical distinction).

Finally, the distinction of reason is that between a substance and some one of its attributes, without which it is impossible, however, we can have a distinct conception of the substance itself; or between two such attributes of a common substance, the one of which we essay to think without the other. This distinction is manifest from our inability to form a clear and distinct idea of such substance if we separate from it such attribute; or to have a clear perception of the one of two such attributes if we separate it from the other. For example, because any substance which ceases to endure ceases also to exist, duration is not distinct from substances except in thought (*ratione*); and in general all the modes of thinking which we consider as in objects differ only in thought, as well from the objects of which they are thought as from each other in a common object. It occurs, indeed, to me that I have elsewhere classed this kind of distinction with the modal (*viz.*, towards the end of the Reply to the First Objections to the Meditations on the First Philosophy); but there it was only necessary to treat of these distinctions generally, and it was sufficient for my purpose at that time simply to distinguish both of them from the real.

LXIII. How thought and extension may be distinctly known, as constituting, the one the nature of mind, the other that of body.

Thought and extension may be regarded as constituting the natures of intelligent and corporeal substance; and then they must not be otherwise conceived than as the thinking and extended substances themselves, that is, as mind and body, which in this way are conceived with the greatest clearness and distinctness. Moreover, we more easily conceive extended or thinking substance than substance by itself, or with the omission of its thinking or extension. For there is some difficulty in abstracting the notion of substance from the notions of thinking and extension, which, in truth, are only diverse in thought itself (*i. e.*, logically different); and a concept is not more distinct because it comprehends fewer properties, but because we accurately distinguish what is comprehended in it from all other notions.

LXIV. How these may likewise be distinctly conceived as modes of substance.

Thought and extension may be also considered as modes of substance; in as far, namely, as the same mind may have many different thoughts, and the same body, with its size unchanged, may be extended in several diverse ways, at one time more in length and less in breadth or depth, and at another time more in breadth and less in length; and then they are modally distinguished from substance, and

can be conceived not less clearly and distinctly, provided they be not regarded as substances or things separated from others, but simply as modes of things. For by regarding them as in the substances of which they are the modes, we distinguish them from these substances, and take them for what in truth they are: whereas, on the other hand, if we wish to consider them apart from the substances in which they are, we should by this itself regard them as self-subsisting things, and thus confound the ideas of mode and substance.

LXV. How we may likewise know their modes.

In the same way we will best apprehend the diverse modes of thought, as intellection, imagination, recollection, volition, etc., and also the diverse modes of extension, or those that belong to extension, as all figures, the situation of parts and their motions, provided we consider them simply as modes of the things in which they are; and motion as far as it is concerned, provided we think merely of locomotion, without seeking to know the force that produces it, and which nevertheless I will essay to explain in its own place.

LXVI. How our sensations, affections, and appetites may be clearly known, although we are frequently wrong in our judgments regarding them.

There remain our sensations, affections, and appetites, of which we may also have a clear knowledge, if we take care to comprehend in the judgements we form of them only that which is precisely contained in our perception of them, and of which we are immediately conscious. There is, however, great difficulty in observing this, at least in respect of sensations; because we have all, without exception, from our youth judged that all the things we perceived by our senses had an existence beyond our thought, and that they were entirely similar to the sensations, that is, perceptions, we had of them. Thus when, for example, we saw a certain color, we thought we saw something occupying a place out of us, and which was entirely similar to that idea of color we were then conscious of; and from the habit of judging in this way, we seemed to see this so clearly and distinctly that we esteemed it (*i. e.*, the externality of the color) certain and indubitable.

LXVII. That we are frequently deceived in our judgments regarding pain itself.

The same prejudice has place in all our other sensations, even in those of titillation and pain. For though we are not in the habit of believing that there exist out of us objects that resemble titillation and pain, we do not nevertheless consider these sensations as in the mind alone, or our perception, but as in the hand, or foot, or some other part of our body. There is no reason, however, to constrain us to believe that the pain, for example, which we feel, as it were, in the foot is something out of the mind existing in the foot, or

that the light which we see, as it were, in the sun exists in the sun as it is in us. Both these beliefs are prejudices of our early years, as will clearly appear in the sequel.

LXVIII. How in these things what we clearly conceive is to be distinguished from that in which we may be deceived.

But that we may distinguish what is clear in our sensations from what is obscure, we ought most carefully to observe that we possess a clear and distinct knowledge of pain, color, and other things of this sort, when we consider them simply as sensations or thoughts; but that, when they are judged to be certain things subsisting beyond our mind, we are wholly unable to form any conception of them. Indeed, when any one tells us that he sees color in a body or feels pain in one of his limbs, this is exactly the same as if he said that he there saw or felt something of the nature of which he was entirely ignorant, or that he did not know what he saw or felt. For although, when less attentively examining his thoughts, a person may easily persuade himself that he has some knowledge of it, since he supposes that there is something resembling that sensation of color or of pain of which he is conscious; yet, if he reflects on what the sensation of color or pain represents to him as existing in a colored body or in a wounded member, he will find that of such he has absolutely no knowledge.

LXIX. That magnitude, figure, etc., are known far differently from color, pain, etc.

What we have said above will be more manifest, especially if we consider that size in the body perceived, figure, motion (at least local, for philosophers by fancying other kinds of motion have rendered its nature less intelligible to themselves), the situation of parts, duration, number, and those others properties which, as we have already said, we clearly perceive in all bodies, are known by us in a way altogether different from that in which we know what color is in the same body, or pain, smell, taste, or any other of those properties which I have said above must be referred to the senses. For although when we see a body we are not less assured of its existence from its appearing figured than from its appearing colored, we yet know with far greater clearness its property of figure than its color.

LXX. That we may judge of sensible things in two ways, by the one of which we avoid error, by the other fall into it.

It is thus manifest that to say we perceive colors in objects is in reality equivalent to saying we perceive something in objects and are yet ignorant of what it is, except as that which determines in us a certain highly vivid and clear sensation, which we call the sensation of colors. There is, however, very great diversity in the manner of judging: for so long as we simply judge that there is an unknown something in objects (that is, in things such as they are, from which the sensation reached us). so far are we from falling into error that, on

the contrary, we thus rather provide against it, for we are less apt to judge rashly of a thing which we observe we do not know. But when we think we perceive colors in objects, although we are in reality ignorant of what we then denominate color, and are unable to conceive any resemblance between the color we suppose to be in objects, and that of which we are conscious in sensation, yet because we do not observe this, or because there are in objects several properties, as size, figure, number, etc., which, as we clearly know, exist, or may exist in them as they are perceived by our senses or conceived by our understanding, we easily glide into the error of holding that what is called color in objects is something entirely resembling the color we perceive, and thereafter of supposing that we have a clear perception of what is in no way perceived by us.

LXXI. That the chief cause of our errors is to be found in the prejudices of our childhood.

And here we may notice the first and chief cause of our errors. In early life the mind was so closely bound to the body that it attended to nothing beyond the thoughts by which it perceived the objects that made impression on the body: nor as yet did it refer these thoughts to anything existing beyond itself, but simply felt pain when the body was hurt, or pleasure when anything beneficial to the body occurred, or if the body was so slightly affected that it was neither greatly benefited nor hurt, the mind experienced the sensations we call tastes, smells, sounds, heat, cold, light, colors, and the like, which in truth are representative of nothing existing out of our mind, and which vary according to the diversities of the parts and modes in which the body is affected. The mind at the same time also perceived magnitudes, figures, motions, and the like, which were not presented to it as sensations but as things of the modes of things existing, or at least capable of existing out of thought, although it did not yet observe this difference between these two kinds of perceptions. And afterwards when the machine of the body, which has been so fabricated by nature that it can of its own inherent power move itself in various ways, by turning itself at random on every side, followed after what was useful and avoided what was detrimental; the mind, which was closely connected with it, reflecting on the objects it pursued or avoided, remarked, for the first time, that they existed out of itself, and not only attributed to them magnitudes, figures, motions, and the like, which it apprehended either as things or as the modes of things, but, in addition, attributed to them tastes, odors, and the other ideas of that sort, the sensations of which were caused by itself; and as it only considered other objects in so far as they were useful to the body, in which it was immersed, it judged that there was greater or less reality in each object, according as the impressions it caused on the body were more or less powerful. Hence arose the belief that there was

more substance or body in rocks and metals than in air or water, because the mind perceived in them more hardness and weight. Moreover, the air was thought to be merely nothing so long as we experienced no agitation of it by the wind, or did not feel it hot or cold. And because the stars gave hardly more light than the slender flames of candles, we supposed that each star was but of this size. Again, since the mind did not observe that the earth moved on its axis, or that its superficies was curved like that of a globe, it was on that account more ready to judge the earth immovable and its surface flat. And our mind has been imbued from our infancy with a thousand other prejudices of the same sort, which afterwards in our youth we forgot we had accepted without sufficient examination, and admitted as possessed of the highest truth and clearness, as if they had been known by means of our senses, or implanted in us by nature.

LXXII. That the second cause of our errors is that we cannot forget these prejudices.

And although now in our mature years, when the mind, being no longer wholly subject to the body, is not in the habit of referring all things to it, but also seeks to discover the truth of things considered in themselves, we observe the falsehood of a great many of the judgments we had before formed; yet we experience a difficulty in expunging them from our memory, and, so long as they remain there, they give rise to various errors. Thus, for example, since from our earliest years we imagined the stars to be of very small size, we find it highly difficult to rid ourselves of this imagination, although assured by plain astronomical reasons that they are of the greatest,—so prevailing is the power of preconceived opinion.

LXXIII. The third cause is, that we become fatigued by attending to those objects which are not present to the senses; and that we are thus accustomed to judge of these not from present perception but from preconceived opinion.

Besides, our mind cannot attend to any object without at length experiencing some pain and fatigue; and of all objects it has the greatest difficulty in attending to those which are present neither to the senses nor to the imagination: whether for the reason that this is natural to it from its union with the body, or because in our early years, being occupied merely with perceptions and imaginations, it has become more familiar with, and acquired greater facility in thinking in those modes than in any other. Hence it also happens that many are unable to conceive any substance except what is imaginable and corporeal, and even sensible. For they are ignorant of the circumstance that those objects alone are imaginable which consist in extension, motion, and figure, while there are many others besides these that are intelligible; and they persuade themselves that nothing can subsist but body, and, finally, that there is no body which is not

sensible. And since in truth we perceive no object such as it is by sense alone (but only by our reason exercised upon sensible objects), as will hereafter be clearly shown, it thus happens that the majority during life perceive nothing unless in a confused way.

LXXIV. The fourth source of our errors is, that we attach our thoughts to words which do not express them with accuracy.

Finally, since for the use of speech we attach all our conceptions to words by which to express them, and commit to memory our thoughts in connection with these terms, and as we afterwards find it more easy to recall the words than the things signified by them, we can scarcely conceive anything with such distinctness as to separate entirely what we conceive from the words that were selected to express it. On this account the majority attend to words rather than to things; and thus very frequently assent to terms without attaching to them any meaning, either because they think they once understood them, or imagine they receive them from others by whom they were correctly understood. This, however, is not the place to treat of this matter in detail, seeing the nature of the human body has not yet been expounded, nor the existence even of body established; enough, nevertheless, appears to have been said to enable one to distinguish such of our conceptions as are clear and distinct from those that are obscure and confused.

LXXV. Summary of what must be observed in order to philosophise correctly.

Wherefore if we should philosophise in earnest, and give ourselves to the search after all the truths we are capable of knowing, we must, in the first place, lay aside our prejudices; in other words, we must take care scrupulously to withhold our assent from the opinions we have formerly admitted, until upon new examination we discover that they are true. We must, in the next place, make an orderly review of the notions we have in our minds, and hold as true all and only those which we clearly and distinctly apprehend. In this way we will observe, first of all, that we exist in so far as it is our nature to think, and at the same time that there is a God upon whom we depend; and after considering his attributes we will be able to investigate the truth of all other things, since God is the cause of them. Besides the notions we have of God and of our mind, we will likewise find that we possess the knowledge of many propositions which are eternally true, as, for example, that nothing cannot be the cause of anything, etc. We will farther discover in our minds the knowledge of a corporeal or extended nature that may be moved, divided, etc., and also of certain sensations that affect us, as of pain, colors, tastes, etc., although we do not yet know the cause of our being so affected; and comparing what we have now learned, by examining those things in their orders, with our former confused knowledge of

them, we will acquire the habit of forming clear and distinct conceptions of all the objects we are capable of knowing. In these few precepts seem to me to be comprised the most general and important principles of human knowledge.

LXXVI. That we ought to prefer the Divine authority to our perception: but that, apart from things revealed, we ought to assent to nothing that we do not clearly apprehend.

Above all, we must impress on our memory the infallible rule, that what God has revealed is incomparably more certain than anything else; and that we ought to submit our belief to the Divine authority rather than to our own judgment, even although perhaps the light of reason should, with the greatest clearness and evidence, appear to suggest to us something contrary to what is revealed. But in things regarding which there is no revelation, it is by no means consistent with the character of a philosopher to accept as true what he has not ascertained to be such, and to trust more to the senses, in other words, to the inconsiderate judgments of childhood than to the dictates of mature reason.

PART II

OF THE PRINCIPLES OF MATERIAL THINGS

I. THE grounds on which the existence of material things may be known with certainty.

Although we are all sufficiently persuaded of the existence of material things, yet, since this was before called in question by us, and since we reckoned the persuasion of their existence as among the prejudices of our childhood, it is now necessary for us to investigate the grounds on which this truth may be known with certainty. In the first place, then, it cannot be doubted that every perception we have comes to us from some object different from our mind; for it is not in our power to cause ourselves to experience one perception rather than another, the perception being entirely dependent on the object which affects our senses. It may, indeed, be matter of inquiry whether that object be God, or something different from God; but because we perceive or rather, stimulated by sense, clearly and distinctly apprehend, certain matter extended in length, breadth, and thickness, the various parts of which have different figures and motions, and give rise to the sensations we have of colors, smells, pains, etc., God would, without question, deserve to be regarded as a deceiver, if he directly and of himself presented to our mind the idea of this extended matter, or merely caused it to be presented to us by some object which possessed neither extension, figure, nor motion. For we clearly conceive this matter as entirely distinct from God, and from ourselves, or our mind; and appear even clearly to discern that the idea of it is formed in us on occasion of objects existing out of our minds, to which it is in every respect similar. But since God cannot deceive us, for this is repugnant to his nature, as has been already remarked, we must unhesitatingly conclude that there exists a certain object extended in length, breadth, and thickness, and possessing all those properties which we clearly apprehend to belong to what is extended. And this extended substance is what we call body or matter.

II. How we likewise know that the human body is closely connected with the mind.

We ought also to conclude that a certain body is more closely united to our mind than any other, because we clearly observe that pain

and other sensations affect us without our foreseeing them; and these, the mind is conscious, do not arise from itself alone, nor pertain to it, in so far as it is a thing which thinks, but only in so far as it is united to another thing extended and movable, which is called the human body. But this is not the place to treat in detail of this matter.

III. That the perceptions of the senses do not teach us what is in reality in things, but what is beneficial or hurtful to the composite whole of mind and body.

It will be sufficient to remark that the perceptions of the senses are merely to be referred to this intimate union of the human body and mind, and that they usually make us aware of what, in external objects, may be useful or adverse to this union, but do not present to us these objects as they are in themselves, unless occasionally and by accident. For, after this observation, we will without difficulty lay aside the prejudices of the senses, and will have recourse to our understanding alone on this question, by reflecting carefully on the ideas implanted in it by nature.

IV. That the nature of body consists not in weight, hardness, color, and the like, but in extension alone.

In this way we will discern that the nature of matter or body, considered in general, does not consist in its being hard, or ponderous, or colored, or that which affects our senses in any other way, but simply in its being a substance extended in length, breadth, and depth. For, with respect to hardness, we know nothing of it by sense farther than that the parts of hard bodies resist the motion of our hands on coming into contact with them; but if every time our hands moved towards any part, all the bodies in that place receded as quickly as our hands approached, we should never feel hardness; and yet we have no reason to believe that bodies which might thus recede would on this account lose that which makes them bodies. The nature of body does not, therefore, consist in hardness. In the same way, it may be shown that weight, color, and all the other qualities of this sort, which are perceived in corporeal matter, may be taken from it, itself meanwhile remaining entire: it thus follows that the nature of body depends on none of these.

V. That the truth regarding the nature of body is obscured by the opinions respecting rarefaction and a vacuum with which we are pre-occupied.

There still remain two causes to prevent its being fully admitted that the true nature of body consists in extension alone. The first is the prevalent opinion, that most bodies admit of being so rarefied and condensed that, when rarefied, they have greater extension than when condensed; and some even have subtilized to such a degree as to make a distinction between the substance of body and its quantity, and between quantity itself and extension. The second cause is this, that

where we conceive only extension in length, breadth, and depth, we are not in the habit of saying that body is there, but only space and further void space, which the generality believes to be a mere negation.

VI. In what way rarefaction takes place.

But with regard to rarefaction and condensation, whoever gives his attention to his own thoughts, and admits nothing of which he is not clearly conscious, will not suppose that there is anything in those processes further than a change of figure in the body rarefied or condensed: so that, in other words, rare bodies are those between the parts of which there are numerous distances filled with other bodies; and dense bodies, on the other hand, those whose parts approaching each other, either diminish these distances or take them wholly away, in the latter of which cases the body is rendered absolutely dense. The body, however, when condensed, has not, therefore, less extension than when the parts embrace a greater space, owing to their removal from each other, and their dispersion into branches. For we ought not to attribute to it the extension of the pores or distances which its parts do not occupy when it is rarefied, but to the other bodies that fill these interstices; just as when we see a sponge full of water or any other liquid, we do not suppose that each part of the sponge has on this account greater extension than when compressed and dry, but only that its pores are wider, and therefore that the body is diffused over a larger space.

VII. That rarefaction cannot be intelligibly explained unless in the way here proposed.

And indeed I am unable to discover the force of the reasons which have induced some to say that rarefaction is the result of the augmentation of the quantity of body, rather than to explain it on the principle exemplified in the case of a sponge. For although when air or water are rarefied we do not see any of the pores that are rendered large, or the new body that is added to occupy them, it is yet less agreeable to reason to suppose something that is unintelligible for the purpose of giving a verbal and merely apparent explanation of the rarefaction of bodies, than to conclude, because of their rarefaction, that there are pores or distances between the parts which are increased in size, and filled with some new body. Nor ought we to refrain from assenting to this explanation, because we perceive this new body by none of our senses, for there is no reason which obliges us to believe that we should perceive by our senses all the bodies in existence. And we see that it is very easy to explain rarefaction in this matter, but impossible in any other; for, in fine, there would be, as appears to me, a manifest contradiction in supposing that any body was increased by a quantity or extension which it had not before, without the addition to it of a new extended substance, in other words,

of another body, because it is impossible to conceive any addition of extension or quantity to a thing without supposing the addition of a substance having quantity or extension, as will more clearly appear from what follows.

VIII. That quantity and number differ only in thought (*ratione*) from that which has quantity and is numbered.

For quantity differs from extended substance, and number from what is numbered, not in reality but merely in our thought; so that, for example, we may consider the whole nature of a corporeal substance which is comprised in a space of ten feet, although we do not attend to this measure of ten feet, for the obvious reason that the thing conceived is of the same nature in any part of that space as in the whole; and, on the other hand, we can conceive the number ten, as also a continuous quantity of ten feet, without thinking of this determinate substance, because the concept of the number ten is manifestly the same whether we consider a number of ten feet or ten of anything else; and we can conceive a continuous quantity of ten feet without thinking of this or that determinate substance, although we cannot conceive it without some extended substance of which it is the quantity. It is in reality, however, impossible that any, even the least part, of such quantity or extension, can be taken away, without the retrenchment at the same time of as much of the substance, nor, on the other hand, can we lessen the substance, without at the same time taking as much from the quantity or extension.

IX. That corporeal substance, when distinguished from its quantity, is confusedly conceived as something incorporeal.

Although perhaps some express themselves otherwise on this matter, I am nevertheless convinced that they do not think differently from what I have now said: for when they distinguish (corporeal) substance from extension or quantity, they either mean nothing by the word (corporeal) substance, or they form in their minds merely a confused idea of incorporeal substance, which they falsely attribute to corporeal, and leave to extension the true idea of this corporeal substance; which extension they call an accident, but with such impropriety as to make it easy to discover that their words are not in harmony with their thoughts.

X. What space or internal place is.

Space or internal place, and the corporeal substance which is comprised in it, are not different in reality, but merely in the mode in which they are wont to be conceived by us. For, in truth, the same extension in length, breadth, and depth, which constitutes space, constitutes body; and the difference between them lies only in this, that in body we consider extension as particular, and conceive it to change with the body; whereas in space we attribute to extension a generic unity, so that after taking from a certain space the body which oc-

cupied it, we do not suppose that we have at the same time removed the extension of the space, because it appears to us that the same extension remains there so long as it is of the same magnitude and figure, and preserves the same situation in respect to certain bodies around it, by means of which we determine this space.

XI. How space is not in reality different from corporeal substance.

And indeed it will be easy to discern that it is the same extension which constitutes the nature of body as of space, and that these two things are mutually diverse only as the nature of the genus and species differs from that of the individual, provided we reflect on the idea we have of any body, taking a stone for example, and reject all that is not essential to the nature of body. In the first place, then, hardness may be rejected, because if the stone were liquefied or reduced to powder, it would no longer possess hardness, and yet would not cease to be a body; color also may be thrown out of account, because we have frequently seen stones so transparent as to have no color; again, we may reject weight, because we have the case of fire, which, though very light, is still a body; and, finally, we may reject cold, heat, and all the other qualities of this sort, either because they are not considered as in the stone, or because, with the change of these qualities, the stone is not supposed to have lost the nature of body. After this examination we will find that nothing remains in the idea of body, except that it is something extended in length, breadth, and depth; and this something is comprised in our idea of space, not only of that which is full of body, but even of what is called void space.

XII. How space differs from body in our mode of conceiving it.

There is, however, some difference between them in the mode of conception; for if we remove a stone from the space or place in which it was, we conceive that its extension also is taken away, because we regard this as particular, and inseparable from the stone itself: but meanwhile we suppose that the same extension of place in which this stone was remains, although the place of the stone be occupied by wood, water, air, or by any other body, or be even supposed vacant, because we now consider extension in general, and think that the same is common to stones, wood, water, air, and other bodies, and even to a vacuum itself, if there is any such thing, provided it be of the same magnitude and figure as before, and preserve the same situation among the external bodies which determine this space.

XIII. What external place is.

The reason of which is, that the words place and space signify nothing really different from body which is said to be in place, but merely designate its magnitude, figure, and situation among other bodies. For it is necessary, in order to determine this situation, to regard certain other bodies which we consider as immovable; and,

according as we look to different bodies, we may see that the same thing at the same time does and does not change place. For example, when a vessel is being carried out to sea, a person sitting at the stern may be said to remain always in one place, if we look to the parts of the vessel, since with respect to these he preserves the same situation; and on the other hand, if regard be had to the neighboring shores, the same person will seem to be perpetually changing place, seeing he is constantly receding from one shore and approaching another. And besides, if we suppose that the earth moves, and that it makes precisely as much way from west to east as the vessel from east to west, we will again say that the person at the stern does not change his place, because this place will be determined by certain immovable points which we imagine to be in the heavens. But if at length we are persuaded that there are no points really immovable in the universe, as will hereafter be shown to be probable, we will thence conclude that nothing has a permanent place unless in so far as it is fixed by our thought.

XIV. Wherein place and space differ.

The terms place and space, however, differ in signification, because place more expressly designates situation than magnitude or figure, while, on the other hand, we think of the latter when we speak of space. For we frequently say that a thing succeeds to the place of another although it be not exactly of the same magnitude or figure; but we do not therefore admit that it occupies the same space as the other; and when the situation is changed we say that the place also is changed, although there are the same magnitude and figure as before: so that when we say that a thing is in a particular place, we mean merely that it is situated in a determinate way in respect of certain other objects; and when we add that it occupies such a space or place we understand besides that it is of such determinate magnitude and figure as exactly to fill this space.

XV. How external place is rightly taken for the superficies of the surrounding body.

And thus we never indeed distinguish space from extension in length, breadth, and depth; we sometimes, however, consider place as in the thing placed, and at other times as out of it. Internal place indeed differs in no way from space; but external place may be taken for the superficies that immediately surround the thing placed. It ought to be remarked that by superficies we do not here understand any part of the surrounding body, but only the boundary between the surrounding and surrounded bodies, which is nothing more than a mode; or at least that we speak of superficies in general which is no part of one body rather than another, but is always considered the same, provided it retain the same magnitude and figure. For although the whole surrounding body with its superficies were changed, it would

not be supposed that the body which was surrounded by it had therefore changed its place, if it meanwhile preserved the same situation with respect to the other bodies that are regarded as immovable. Thus, if we suppose that a boat is carried in one direction by the current of a stream, and impelled by the wind in the opposite with an equal force, so that its situation with respect to the banks is not changed, we will readily admit that it remains in the same place, although the whole superficies which surrounds it is incessantly changing.

XVI. That a vacuum or space in which there is absolutely no body is repugnant to reason.

With regard to a vacuum, in the philosophical sense of the term, that is, a space in which there is no substance, it is evident that such does not exist, seeing the extension of space or internal place is not different from that of body. For since from this alone, that a body has extension in length, breadth, and depth, we have reason to conclude that it is a substance, it being absolutely contradictory that nothing should possess extension, we ought to form a similar inference regarding the space which is supposed void, viz., that since there is extension in it there is necessarily also substance.

XVII. That a vacuum in the ordinary use of the term does not exclude all body.

And, in truth, by the term vacuum in its common use, we do not mean a place or space in which there is absolutely nothing, but only a place in which there is none of those things we presume ought to be there. Thus, because a pitcher is made to hold water, it is said to be empty when it is merely filled with air; or if there are no fish in a fish-pond, we say there is nothing in it, although it be full of water; thus a vessel is said to be empty, when, in place of the merchandise which it was designed to carry, it is loaded with sand only, to enable it to resist the violence of the wind; and, finally, it is in the same sense that we say space is void when it contains nothing sensible, although it contains created and self-subsisting matter; for we are not in the habit of considering the bodies near us, unless in so far as they cause in our organs of sense impressions strong enough to enable us to perceive them. And if, in place of keeping in mind what ought to be understood by these terms a vacuum and nothing, we afterwards suppose that in the space we called a vacuum, there is not only no sensible object, but no object at all, we will fall into the same error as if, because a pitcher in which there is nothing but air, is, in common speech, said to be empty, we were therefore to judge that the air contained in it is not a substance (*res subsistens*).

XVIII. How the prejudice of an absolute vacuum is to be corrected.

We have almost all fallen into this error from the earliest age, for,

observing that there is no necessary connection between a vessel and the body it contains, we thought that God at least could take from a vessel the body which occupied it, without it being necessary that any other should be put in the place of the one removed. But that way we may be able now to correct this false opinion, it is necessary to remark that there is in truth no connection between the vessel and the particular body which it contains, but that there is an absolutely necessary connection between the concave figure of the vessel and the extension considered generally which must be comprised in this cavity; so that it is not more contradictory to conceive a mountain without a valley than such a cavity without the extension it contains, or this extension apart from all extended substance, for, as we have often said, of nothing there can be no extension. And accordingly, if it be asked what would happen were God to remove from a vessel all the body contained in it, without permitting another body to occupy its place, the answer must be that the sides of the vessel would thus come into proximity with each other. For two bodies must touch each other when there is nothing between them, and it is manifestly contradictory for two bodies to be apart, in other words, that there should be a distance between them, and this distance yet be nothing; for all distance is a mode of extension, and cannot therefore exist without an extended substance.

XIX. That this confirms what was said of rarefaction.

After we have thus remarked that the nature of corporeal substance consists only in its being an extended thing, and that its extension is not different from that which we attribute to space, however empty, it is easy to discover the impossibility of any one of its parts in any way whatsoever occupying more space at one time than at another, and thus of being otherwise rarefied than in the way explained above; and it is easy to perceive also that there cannot be more matter or body in a vessel when it is filled with lead or gold, or any other body however heavy and hard, than when it but contains air and is supposed to be empty: for the quantity of the parts of which a body is composed does not depend on their weight or hardness, but only on the extension, which is always equal in the same vase.

XX. That from this the non-existence of atoms may likewise be demonstrated.

We likewise discover that there cannot exist any atoms or parts of matter that are of their own nature indivisible. For however small we suppose these parts to be, yet because they are necessarily extended, we are always able in thought to divide any one of them into two or more smaller parts, and may accordingly admit their divisibility. For there is nothing we can divide in thought which we do not thereby recognize to be divisible; and, therefore, were we to judge it in-

divisible our judgment would not be in harmony with the knowledge we have of the thing; and although we should even suppose that God had reduced any particle of matter to a smallness so extreme that it did not admit of being further divided, it would nevertheless be improperly styled indivisible, for though God had rendered the particles so small that it was not in the power of any creature to divide it, he could not however deprive himself of the ability to do so, since it is absolutely impossible for him to lessen his own omnipotence, as was before observed. Wherefore, absolutely speaking, the smallest extended particle is always divisible, since it is such of its very nature.

XXI. It is thus also demonstrated that the extension of the world is indefinite.

We further discover that this world or the whole (*universitas*) of corporeal substance, is extended without limit, for wherever we fix a limit, we still not only imagine beyond it spaces indefinitely extended, but perceive these to be truly imaginable, in other words, to be in reality such as we imagine them; so that they contain in them corporeal substance indefinitely extended, for, as has been already shown at length, the idea of extension which we conceive in any space whatever is plainly identical with the idea of corporeal substance.

XXII. It also follows that the matter of the heavens and earth is the same, and that there cannot be a plurality of worlds.

And it may also be easily inferred from all this that the earth and heavens are made of the same matter; and that even although there were an infinity of worlds, they would all be composed of this matter; from which it follows that a plurality of worlds is impossible, because we clearly conceive that the matter whose nature consists only in its being an extended substance, already wholly occupies all the imaginable spaces where these other worlds could alone be, and we cannot find in ourselves the idea of any other matter.

XXIII. That all the variety of matter, or the diversity of its forms, depends on motion.

There is therefore but one kind of matter in the whole universe, and this we know only by its being extended. All the properties we distinctly perceive to belong to it are reducible to its capacity of being divided and moved according to its parts; and accordingly it is capable of all those affections which we perceive can arise from the motion of its parts. For the partition of matter in thought makes no change in it; but all variation of it, or diversity of form, depends on motion. The philosophers even seem universally to have observed this, for they said that nature was the principle of motion and rest, and by nature they understood that by which all corporeal things become such as are found in experience.

XXIV. What motion is, taking the term in its common use.

But motion (*viz.*, local, for I can conceive no other kind of mo-

tion, and therefore I do not think we ought to suppose there is any other in nature), in the ordinary sense of the term, is nothing more than the *action by which a body passes from one place to another*. And just as we have remarked above that the same thing may be said to change and not to change place at the same time, so also we may say that the same thing is at the same time moved and not moved. Thus, for example, a person seated in a vessel which is setting sail, thinks he is in motion if he looks to the shore that he has left, and considers it as fixed; but not if he regards the ship itself, among the parts of which he preserves always the same situation. Moreover, because we are accustomed to suppose that there is no motion without action, and that in rest there is the cessation of action, the person thus seated is more properly said to be at rest than in motion, seeing he is not conscious of being in action.

XXV. What motion is properly so called.

But if, instead of occupying ourselves with that which has no foundation, unless in ordinary usage, we desire to know what ought to be understood by motion according to the truth of the thing, we may say, in order to give it a determinate nature, that it is *the transporting of one part of matter or of one body from the vicinity of those bodies that are in immediate contact with it, or which we regard as at rest, to the vicinity of other bodies*. By a body as a part of matter, I understand all that which is transferred together, although it be perhaps composed of several parts, which in themselves have other motions; and I say that it is the transporting and not the force or action which transports, with the view of showing that motion is always in the movable thing, not in that which moves; for it seems to me that we are not accustomed to distinguish these two things with sufficient accuracy. Farther, I understand that it is a mode of the movable thing, and not a substance, just as figure is a property of the thing figured, and repose of that which is at rest.

PART III

OF THE VISIBLE WORLD

I. THAT we cannot think too highly of the works of God.

Having now ascertained certain principles of material things, which were sought, not by the prejudices of the senses, but by the light of reason, and which thus possess so great evidence that we cannot doubt of their truth, it remains for us to consider whether from these alone we can deduce the explication of all the phenomena of nature. We will commence with those phenomena that are of the greatest generality, and upon which the others depend, as, for example, with the general structure of this whole visible world. But in order to our philosophizing aright regarding this, two things are first of all to be observed. The first is, that we should ever bear in mind the infinity of the power and goodness of God, that we may not fear falling into error by imagining his works to be too great, beautiful, and perfect, but that we may, on the contrary, take care lest, by supposing limits to them of which we have no certain knowledge, we appear to think less highly than we ought of the power of God.

II. That we ought to beware lest, in our presumption, we imagine that the ends which God proposed to himself in the creation of the world are understood by us.

The second is, that we should beware of presuming too highly of ourselves, as it seems we should do if we supposed certain limits to the world, without being assured of their existence either by natural reasons or by divine revelation, as if the power of our thought extended beyond what God has in reality made; but likewise still more if we persuaded ourselves that all things were created by God for us only, if we merely supposed that we could comprehend by the power of our intellect the ends which God proposed to himself in creating the universe.

III. In what sense it may be said that all things were created for the sake of man.

For although, as far as regards morals, it may be a pious thought to believe that God made all things for us, seeing we may thus be incited to greater gratitude and love toward him; and although it is even in some sense true, because there is no created thing of which

we cannot make some use, if it be only that of exercising our mind in considering it, and honoring God on account of it, it is yet by no means probable that all things were created for us in this way that God had no other end in their creation; and this supposition would be plainly ridiculous and inept in physical reasoning, for we do not doubt but that many things exist, or formerly existed and have now ceased to be, which were never seen or known by man, and were never of use to him.

PART IV

OF THE EARTH

I. Of what is to be borrowed from disquisitions on animals and man to advance the knowledge of material objects.

I should add nothing farther to this the fourth part of the Principles of Philosophy, did I purpose carrying out my original design of writing a fifth and sixth part, the one treating of things possessed of life, that is, animals and plants, and the other of man. But because I have not yet acquired sufficient knowledge of all the matters of which I should desire to treat in these two last parts, and do not know whether I ever shall have sufficient leisure to finish them, I will here subjoin a few things regarding the objects of our senses, that I may not, for the sake of the latter, delay too long the publication of the former parts, or of what may be desiderated in them, which I might have reserved for explanation in those others: for I have hitherto described this earth, and generally the whole visible world, as if it were merely a machine in which there was nothing at all to consider except the figures and motions of its parts, whereas our senses present to us many other things, for example colors, smells, sounds, and the like, of which, if I did not speak at all, it would be thought I had omitted the explication of the majority of the objects that are in nature.

II. What perception (*sensus*) is, and how we perceive.

We must know, therefore, that although the human soul is united to the whole body, it has, nevertheless, its principle seat in the brain, where alone it not only understands and imagines, but also perceives; and this by the medium of the nerves, which are extended like threads from the brain to all the other members, with which they are so connected that we can hardly touch any one of them without moving the extremities of some of the nerves spread over it; and this motion passes to the other extremities of those nerves which are collected in the brain round the seat of the soul, as I have already explained with sufficient minuteness in the fourth chapter of the Dioptrics. But the movements which are thus excited in the brain by the nerves, variously affect the soul or mind, which is intimately conjoined with the brain, according to the diversity of the motions themselves. And the diverse affections of the mind or thoughts that immediately arise from these motions, are called perceptions of the senses (*sensuum perceptiones*), or, as we commonly speak, sensations (*sensus*).

III. Of the distinction of the senses; and, first, of the internal, that is, of the affections of the mind (passions), and the natural appetites.

The varieties of these sensations depend, firstly, on the diversity of the nerves themselves, and, secondly, of the movements that are made in each nerve. We have not, however, as many different senses as there are nerves. We can distinguish but seven principal classes of nerves, of which two belong to the internal, and the other five to the external senses. The nerves which extend to the stomach, the œsophagus, the fauces, and the other internal parts that are subservient to our natural wants, constitute one of our internal senses. This is called the natural appetite (*appetitus naturalis*). The other internal sense, which embraces all the emotions (*commotiones*) of the mind or passions, and affections, as joy, sadness, love, hate, and the like, depends upon the nerves which extend to the heart and the parts about the heart, and are exceedingly small; for, by way of example, when the blood happens to be pure and well tempered, so that it dilates in the heart more readily and strongly than usual, this so enlarges and moves the small nerves scattered around the orifices, that there is thence a corresponding movement in the brain, which affects the mind with a certain natural feeling of joy; and as often as these same nerves are moved in the same way, although this is by other causes, they excite in our mind the same feeling (*sensus, sentiment*). Thus, the imagination of the enjoyment of a good does not contain in itself the feeling of joy, but it causes the animal spirits to pass from the brain to the muscles in which these nerves are inserted; and thus dilating the orifices of the heart, it also causes these small nerves to move in the way appointed by nature to afford the sensation of joy. Thus, when we receive news, the mind first of all judges of it, and if the news be good, it rejoices with that intellectual joy (*gaudium intellectuale*) which is independent of any emotion (*commotio*) of the body, and which the Stoics did not deny to their wise man (although they supposed him exempt from all passion). But as soon as this joy passes from the understanding to the imagination, the spirits flow from the brain to the muscles that are about the heart, and there excite the motion of the small nerves, by means of which another motion is caused in the brain, which affects the mind with the sensation of animal joy (*laetitia animalis*). On the same principle, when the blood is so thick that it flows but sparingly into the ventricles of the heart, and is not there sufficiently dilated, it excites in the same nerves a motion quite different from the preceding, which, communicated to the brain, gives to the mind the sensation of sadness, although the mind itself is perhaps ignorant of the cause of its sadness. And all the other causes which move these nerves in the same way may also give to the mind the same sensation. But the other movements of the same nerves produce other effects, as the feelings of love, hate, fear, anger, etc., as far

as they are merely affections or passions of the mind; in other words, as far as they are confused thought which the mind has not from itself alone, but from its being closely joined to the body, from which it receives impressions; for there is the widest difference between these passions and the distinct thoughts which we have of what ought to be loved, or chosen, or shunned, etc. (although these are often enough found together). The natural appetites, as hunger, thirst, and the others, are likewise sensations excited in the mind by means of the nerves of the stomach, fauces, and other parts, and are entirely different from the will which we have to eat, drink (and to do all that which we think proper for the conservation of our body); but, because this will or appetite almost always accompanies them, they are therefore named appetites.

IV. Of the external senses; and first of touch.

We commonly reckon the external senses five in number, because there are as many different kinds of objects which move the nerves and their organs, and an equal number of kinds of confused thoughts excited in the soul by these motions. In the first place, the nerves terminating in the skin of the whole body can be touched through this medium by any terrene objects whatever, and moved by these wholes, in one way by their hardness, in another by their gravity, in a third by their heat, in a fourth by their humidity, etc.—and in as many diverse modes as they are either moved or hindered from their ordinary motion, to that extent are diverse sensations excited in the mind, from which a corresponding number of tactile qualities derive their appellations. Besides this, when these nerves are moved a little more powerfully than usual, but not nevertheless to the degree by which our body is in any way hurt, there thus arises a sensation of titillation, which is naturally agreeable to the mind, because it testifies to it of the powers of the body with which it is joined (in that the latter can suffer the action causing this titillation, without being hurt). But if this action be strong enough to hurt our body in any way, this gives to our mind the sensation of pain. And we thus see why corporeal pleasure and pain, although sensations of quite an opposite character, arise nevertheless from causes nearly alike.

V. Of taste.

In the second place, the other nerves scattered over the tongue and the parts in its vicinity are diversely moved by the particles of the same bodies, separated from each other and floating in the saliva in the mouth, and thus cause sensations of diverse tastes according to the diversity of figure in these particles.

VI. Of smell.

Thirdly, two nerves also or appendages of the brain, for they do not go beyond the limits of the skull, are moved by the particles of terrestrial bodies, separated and flying in the air, not indeed by all par-

ticles indifferently, but by those only that are sufficiently subtle and penetrating to enter the pores of the bone we call the spongy, when drawn into the nostrils, and thus to reach the nerves. From the different motions of these particles arise the sensations of the different smells.

VII. Of hearing.

Fourthly, there are two nerves within the ears, so atatched to three small bones that are mutually sustaining, and the first of which rests on the small membrane that covers the cavity we call the tympanum of the ear, that all the diverse vibrations which the surrounding air communicates to this membrane, are transmitted to the mind by these nerves, and these vibrations give rise, according to their diversity, to the sensations of the different sounds.

VIII. Of sight.

Finally, the extremities of the optic nerves, composing the coat in the eyes called the retina, are not moved by the air nor by any terrestrial object, but only by the globules of the second element, whence we have the sense of light and colors: as I have already at sufficient length explained in the Dioptrics and treatise of Meteors.

IX. That the soul perceives only in so far as it is in the brain.

It is clearly established, however, that the soul does not perceive in so far as it is in each member of the body, but only in so far as it is in the brain, where the nerves by their movement convey to it the diverse actions of the external objects that touch the parts of the body in which they are inserted. For, in the first place, there are various maladies, which, though they affect the brain alone, yet bring disorder upon, or deprive us altogether of the use of, our senses, just as sleep, which affects the brain only, and yet takes from us daily during a great part of our time the faculty of perception, which afterwards in our waking state is restored to us. The second proof is, that though there be no disease in the brain (or in the members in which the organs of the external senses are), it is nevertheless sufficient to take away sensation from the part of the body where the nerves terminate, if only the movement of one of the nerves that extend from the brain to these members be obstructed in any part of the distance that is between the two. And the last proof is, that we sometimes feel pain as if in certain of our members, the cause of which, however, is not in these members where it is felt, but somewhere nearer the brain, through which the nerves pass that give to the mind the sensation of it. I could establish this fact by innumerable experiments; I will here, however, merely refer to one of them. A girl suffering from a bad ulcer in the hand, had her eyes bandaged whenever the surgeon came to visit her, not being able to bear the sight of the dressing of the sore; and, the gangrene having spread, after the expiry of a few days the arm was amputated from the elbow (without the girl's knowl-

edge); linen cloths tied one above the other were substituted in place of the part amputated, so that she remained for some time without knowing that the operation had been performed, and meanwhile she complained of feeling various pains, sometimes in one finger of the hand that was cut off, and sometimes in another. The only explanation of this is, that the nerves which before stretched downwards from the brain to the hand, and then terminated in the arm close to the elbow, were there moved in the same way as they required to be moved before in the hand for the purpose of impressing on the mind residing in the brain the sensation of pain in this or that finger. (And this clearly shows that the pain of the hand is not felt by the mind in so far as it is in the hand, but in so far as it is in the brain.)

X. That the nature of the mind is such that from the motion alone of body the various sensations can be excited in it.

In the next place, it can be proved that our mind is of such a nature that the motions of the body alone are sufficient to excite in it all sorts of thoughts, without it being necessary that these should in any way resemble the motions which give rise to them, and especially that these motions can excite in it those confused thoughts called sensations (*sensus, sensationes*). For we see that words, whether uttered by the voice or merely written, excite in our minds all kinds of thoughts and emotions. On the same paper, with the same pen and ink, by merely moving the point of the pen over the paper in a particular way, we can trace letters that will raise in the minds of our readers the thoughts of combats, tempests, or the furies, and the passions of indignation and sorrow; in place of which, if the pen be moved in another way hardly different from the former, this slight change will cause thoughts widely different from the above, such as those of repose, peace, pleasantness, and the quite opposite passions of love and joy. Some one will perhaps object that writing and speech do not immediately excite in the mind any passions, or imaginations of things different from the letters and sounds, but afford simply the knowledge of these, on occasion of which the mind, understanding the signification of the words, afterwards excites in itself the imaginations and passions that correspond to the words. But what will be said of the sensations of pain and titillation? The motion merely of a sword cutting a part of our skin causes pain (but does not on that account make us aware of the motion or figure of the sword). And it is certain that this sensation of pain is not less different from the motion that causes it, or from that of the part of our body which the sword cuts, than are the sensations we have of color, sound, odor, or taste. On this ground we may conclude that our mind is of such a nature that the motions alone of certain bodies can also easily excite in it all the other sensations, as the motion of a sword excites in it the sensation of pain.

XI. That by our senses we know nothing of external objects beyond their figure (or situation), magnitude, and motion.

Besides, we observe no such difference between the nerves as to lead us to judge that one set of them convey to the brain from the organs of the external senses anything different from another, or that anything at all reaches the brain besides the local motion of the nerves themselves. And we see that local motion alone causes in us not only the sensation of titillation and of pain, but also of light and sounds. For if we receive a blow on the eye of sufficient force to cause the vibration of the stroke to reach the retina, we see numerous sparks of fire, which, nevertheless, are not out of our eye; and when we stop our ear with our finger, we hear a humming sound, the cause of which can only proceed from the agitation of the air that is shut up within it. Finally, we frequently observe that heat (hardness, weight), and the other sensible qualities, as far as they are in objects, and also the forms of those bodies that are purely material, as, for example, the forms of fire, are produced in them by the motion of certain other bodies, and that these in their turn likewise produce other motions in other bodies. And we can easily conceive how the motion of one body may be caused by that of another, and diversified by the size, figure, and situation of its parts, but we are wholly unable to conceive how these same things (*viz.*, size, figure, and motion) can produce something else of a nature entirely different from themselves, as, for example, those substantial forms and real qualities which many philosophers suppose to be in bodies; nor likewise can we conceive how these qualities or forms possess force to cause motions in other bodies. But since we know, from the nature of our soul, that the diverse motions of body are sufficient to produce in it all the sensations which it has, and since we learn from experience that several of its sensations are in reality caused by such motions, while we do not discover that anything besides these motions ever passes from the organs of the external senses to the brain, we have reason to conclude that we in no way likewise apprehend that in external objects, which we call light, color, smell, taste, sound, heat or cold, and the other tactile qualities, or that which we call their substantial forms, unless as the various dispositions of these objects which have the power of moving our nerves in various ways.

XII. That there is no phenomenon of nature whose explanation has been omitted in this treatise.

And thus it may be gathered, from an enumeration that is easily made, that there is no phenomenon of nature whose explanation has been omitted in this treatise; for beyond what is perceived by the senses, there is nothing that can be considered a phenomenon of nature. But leaving out of account motion, magnitude, figure (and the situation of the parts of each body), which I have explained as

they exist in body, we perceive nothing out of us by our senses except light, colors, smells, tastes, sounds, and the tactile qualities; and these I have recently shown to be nothing more, at least so far as they are known to us, than certain dispositions of the objects, consisting in magnitude, figure, and motion.

XIII. That this treatise contains no principles which are not universally received; and that this philosophy is not new, but of all others the most ancient and common.

But I am desirous also that it should be observed that, though I have here endeavored to give an explanation of the whole nature of material things, I have nevertheless made use of no principle which was not received and approved by Aristotle, and by the other philosophers of all ages; so that this philosophy, so far from being new, is of all others the most ancient and common: for I have in truth merely considered the figure, motion, and magnitude of bodies, and examined what must follow from their mutual concurrence on the principles of mechanics, which are confirmed by certain and daily experience. But no one ever doubted that bodies are moved, and that they are of various sizes and figures, according to the diversity of which their motion also vary, and that from mutual collision those somewhat greater than others are divided into many smaller, and thus change figure. We have experience of the truth of this, not merely by a single sense, but by several, as touch, sight, and hearing: we also distinctly imagine and understand it. This cannot be said of any of the other things that fall under our senses, as colors, sounds, and the like; for each of these affects but one of our senses, and merely impresses upon our imagination a confused image of itself, affording our understanding no distinct knowledge of what it is.

XIV. That sensible bodies are composed of insensible particles.

But I allow many particles in each body that are perceived by none of our senses, and this will not perhaps be approved of by those who take the senses for the measure of the knowable. (We greatly wrong human reason, however, as appears to me, if we suppose that it does not go beyond the eye-sight); for no one can doubt that there are bodies so small as not to be perceptible by any of our senses, provided he only consider what is each moment added to those bodies that are being increased little by little, and what is taken from those that are diminished in the same way. A tree increases daily, and it is impossible to conceive how it becomes greater than it was before, unless we at the same time conceive that some body is added to it. But who ever observed by the senses those small bodies that are in one day added to a tree while growing? Among the philosophers at least, those who hold that quantity is indefinitely divisible, ought to admit that in the division the parts may become so small as to be wholly imperceptible. And indeed it ought not to be a matter of surprise that

we are unable to perceive very minute bodies; for the nerves that must be moved by objects to cause perception are not themselves very minute, but are like small cords, being composed of a quantity of smaller fibers, and thus the most minute bodies are not capable of moving them. Nor do I think that any one who makes use of his reason will deny that we philosophize with much greater truth when we judge of what takes place in those small bodies which are imperceptible from their minuteness only, after the analogy of what we see occurring in those we do perceive (and in this way explain all that is in nature, as I have essayed to do in this treatise), than when we give an explanation of the same things by inventing I know not what novelties, that have no relation to the things we actually perceive (as first matter, substantial forms, and all that grand array of qualities which many are in the habit of supposing, each of which it is more difficult to comprehend than all that is professed to be explained by means of them).

XV. That the philosophy of Democritus is not less different from ours than from the common.

But it may be said that Democritus also supposed certain corpuscles that were of various figures, sizes, and motions, from the heaping together and mutual concourse of which all sensible bodies arose; and, nevertheless, his mode of philosophizing is commonly rejected by all. To this I reply that the philosophy of Democritus was never rejected by any one, because he allowed the existence of bodies smaller than those we perceive, and attributed to them diverse sizes, figures, and motions, for no one can doubt that there are in reality such, as we have already shown; but it was rejected, in the first place, because he supposed that these corpuscles were indivisible, on which ground I also reject it; in the second place, because he imagined there was a vacuum about them, which I show to be impossible; thirdly, because he attributed gravity to these bodies, of which I deny the existence in any body, in so far as a body is considered by itself, because it is a quality that depends on the relations of situation and motion which several bodies bear to each other; and, finally, because he has not explained in particular how all things arose from the concourse of corpuscles alone, or, if he gave this explanation with regard to a few of them, his whole reasoning was far from being coherent (or such as would warrant us in extending the same explanation to the whole of nature). This, at least, is the verdict we must give regarding his philosophy, if we may judge of his opinions from what has been handed down to us in writing. I leave it to others to determine whether the philosophy I profess possesses a valid coherency (and whether on its principles we can make the requisite number of deductions; and, inasmuch as the consideration of figure, magnitude, and motion has been admitted by Aristotle and by all the others, as well

as by Democritus, and since I reject all that the latter has supposed, with this single exception, while I reject generally all that has been supposed by the others, it is plain that this mode of philosophizing has no more affinity with that of Democritus than of any other particular sect).

XVI. How we may arrive at the knowledge of the figures (magnitudes), and motions of the insensible particles of bodies.

But, since I assign determinate figures, magnitudes, and motions to the insensible particles of bodies, as if I had seen them, whereas I admit that they do not fall under the senses, some one will perhaps demand how I have come by my knowledge of them. (To this I reply, that I first considered in general all the clear and distinct notions of material things that are to be found in our understanding, and that, finding no others except those of figures, magnitudes, and motions, and of the rules according to which these three things can be diversified by each other, which rules are the principles of geometry and mechanics, I judged that all the knowledge man can have of nature must of necessity be drawn from this source; because all the other notions we have of sensible things, as confused and obscure, can be of no avail in affording us the knowledge of anything out of ourselves, but must serve rather to impede it.) Thereupon, taking as my ground of inference the simplest and best known of the principles that have been implanted in our minds by nature, I considered the chief differences that could possibly subsist between the magnitudes, and figures, and situations of bodies insensible on account of their smallness alone, and what sensible effects could be produced by their various modes of coming into contact; and afterwards, when I found like effects in the bodies that we perceive by our senses, I judged that they could have been thus produced, especially since no other mode of explaining them could be devised. And in this matter the example of several bodies made by art was of great service to me: for I recognize no difference between these and natural bodies beyond this, that the effects of machines depend for the most part on the agency of certain instruments, which, as they must bear some proportion to the hands of those who make them, are always so large that their figures and motions can be seen; in place of which, the effects of natural bodies almost always depend upon certain organs so minute as to escape our senses. And it is certain that all the rules of mechanics belong also to physics, of which it is a part or species (so that all that is artificial is withal natural): for it is not less natural for a clock, made of the requisite number of wheels, to mark the hours, than for a tree, which has sprung from this or that seed, to produce the fruit peculiar to it. Accordingly, just as those who are familiar with automata, when they are informed of the use of a machine, and see some of its parts, easily infer from these the way in which the others, that are not seen by

them, are made; so from considering the sensible effects and parts of natural bodies, I have essayed to determine the character of their causes and insensible parts.

XVII. That, touching the things which our senses do not perceive, it is sufficient to explain how they can be (and that this is all that Aristotle has essayed).

But here some one will perhaps reply, that although I have supposed causes which could produce all natural objects, we ought not on this account to conclude that they were produced by these causes; for, just as the same artisan can make two clocks, which, though they both equally well indicate the time, and are not different in outward appearance, have nevertheless nothing resembling in the composition of their wheels; so doubtless the Supreme Maker of things has an infinity of diverse means at his disposal, by each of which he could have made all the things of this world to appear as we see them, without it being possible for the human mind to know which of all these means he chose to employ. I most freely concede this; and I believe that I have done all that was required if the causes I have assigned are such that their effects accurately correspond to all the phenomena of nature, without determining whether it is by these or by others that they are actually produced. And it will be sufficient for the use of life to know the causes thus imagined, for medicine, mechanics, and in general all the arts to which the knowledge of physics is of service, have for their end only those effects that are sensible, and that are accordingly to be reckoned among the phenomena of nature. And lest it should be supposed that Aristotle did, or professed to do, anything more than this, it ought to be remembered that he himself expressly says, at the commencement of the seventh chapter of the first book of the *Meteorologies*, that, with regard to things which are not manifest to the senses, he thinks to adduce sufficient reasons and demonstrations of them, if he only shows that they may be such as he explains them.

XVIII. That nevertheless there is a moral certainty that all the things of this world are such as has been here shown they may be.

But nevertheless, that I may not wrong the truth by supposing it less certain than it is, I will here distinguish two kinds of certitude. The first is called moral, that is, a certainty sufficient for the conduct of life, though, if we look to the absolute power of God, what is morally certain may be false. (Thus, those who never visited Rome do not doubt that it is a city of Italy, though it might be that all from whom they got their information were deceived.) Again, if any one, wishing to decipher a letter written in Latin characters that are not placed in regular order, bethinks himself of reading a B wherever an A is found, and a C wherever there is a B, and thus of substituting in the place of each letter the one which follows it in the order of

the alphabet, and if by this means he finds that there are certain Latin words composed of these, he will not doubt that the true meaning of the writnig is contained in these words, although he may discover this only by conjecture, and although it is possible that the writer of it did not arrange the letters on this principle of alphabetical order, but on some other, and thus concealed another meaning in it: for this is so improbable (especially when the cipher contains a number of words) as to seem incredible. But they who observe how many things regarding the magnet, fire, and the fabric of the whole world, are here deduced from a very small number of principles, though they deemed that I had taken them up at random and without grounds, will yet perhaps acknowledge that it could hardly happen that so many things should cohere if these principles were false.

XIX. That we possess even more than a moral certainty of it.

Besides, there are some, even among natural, things which we judge to be absolutely certain. (Absolute certainty arises when we judge that it is impossible a thing can be otherwise than as we think it.) This certainty is founded on the metaphysical ground, that, as God is supremely good and the source of all truth, the faculty of distinguishing truth from error which he gave us, cannot be fallacious so long as we use it aright, and distinctly perceive anything by it. Of this character are the demonstrations of mathematics, the knowledge that the material things exist, and the clear reasonings that are formed regarding them. The results I have given in this treatise will perhaps be admitted to a place in the class of truths that are absolutely certain, if it be considered that they are deduced in a continuous series from the first and most elementary principles of human knowledge; especially if it be sufficiently understood that we can perceive no external objects unless some local motion be caused by them in our nerves, and that such motion cannot be caused by the fixed stars, owing to their great distance from us, unless a motion be also produced in them and in the whole heavens lying between them and us: for these points being admitted, all the others, at least the more general doctrines which I have advanced regarding the world or earth (*e.g.*, the fluidity of the heavens), will appear to be almost the only possible explanations of the phenomena they present.

XX. That, however, I submit all my opinions to the authority of the church.

Nevertheless, lest I should presume too far, I affirm nothing, but submit all these my opinions to the authority of the church and the judgment of the more sage; and I desire no one to believe anything I may have said, unless he is constrained to admit it by the force and evidence of reason.

THE THOUGHTS OF PASCAL

(*Blaise Pascal, French religious philosopher, was born at Ciermont Ferrand, 1623. He embraced the doctrines of Jansen's and wrote in their defense against the Jesuits. Two of his better known works are, "Lettres Provinciales" and "Pensees".*)

I. The immortality of the soul is a matter of such importance to us, it affects us so deeply, that one must have lost all sense of feeling who is indifferent to the truth about it. All our actions and thoughts must be directed so differently, according as eternal blessings are or are not to be hoped for, that it is impossible to take a step, with good sense or judgment, without reference to this which should be our end and aim.

The neglect of a matter which so intimately concerns themselves—their eternity—their all fills me with anger rather than compassion. It amazes and appalls me. It is monstrous to me. I do not say this from the pious zeal of a spiritual devoutness. On the contrary, I mean that one ought to have this sentiment on the ground of human interest and of the interest of self-love; for this one need sees only what is seen by the least enlightened.

Great elevation of soul is not needed to understand that there is in this world no true and solid satisfaction; that all our pleasures are nothing but vanity; that our ills are infinite; and, lastly, that death, which threatens us each instant, must in a few years inevitably place us in the dreadful necessity of being either annihilated or eternally wretched.

There is nothing more real than this, nothing more terrible. Brave it out as we may, this is the end that awaits the fairest of lives in this world. Let one reflect upon this and then say if it is not indubitable that the only good in this life is the hope of a life to come; if one is not happy in proportion as one approaches it; and if it is not true that, as there are no more misfortunes for those who have a full assurance of eternity, there is no happiness for those upon whom its light has not shone.

Nothing is so important to a man as his condition, nothing so formidable to him as eternity. And so, though there are men who are indifferent to the loss of their being and to the danger of an eternity of suffering, this is not natural. With regard to every-

thing else they are wholly different; they fear the most trifling things—they anticipate them—they feel them; and the same man who spends whole days and nights in rage and despair for the loss of an office, or for some imaginary injury to his honor, recognizes without disquiet and emotion that he will lose all by death. It is a monstrous thing to see in the same heart to what is of the greatest moment. It is and at the same time this sensitiveness to what is of the slightest, and this strange insensibility an incomprehensible enchantment, a supernatural stupefaction, which indicates, as its cause, an all-powerful force.

II. Let man then contemplate nature as a whole, in all her exalted majesty; let him avert his eyes from the low objects that surround him; let him observe that brilliant light set as a lamp to illumine the universe eternally; let him see that the earth is but a point in comparison with the vast orbit of that star; and let him consider with amazement that this vast orbit itself is only a minute point when compared with those traversed by the stars which revolve in the firmament.

If our vision ends there, let imaginations pass beyond; it will exhaust its power of conception sooner than what nature offers it. The whole visible world is only an imperceptible speck in the wide bosom of nature. No idea approaches it. Expand our conception as we may beyond imaginable space, we beget only atoms in comparison with the reality of things. It is an infinite sphere whose center is everywhere, its circumference nowhere. In brief, it is the greatest sensible mark of the omnipotence of God, that our imagination loses itself in this thought.

Then, let man, having returned to himself, consider what he is in comparison with that which is; let him regard himself as astray in this remote district of nature, and from the little dungeon in which he finds himself lodged—I mean the universe—let him learn to rate at their true value the earth, kingdoms, cities, and himself.

What is man in the infinite?

But to exhibit to him another wonder quite as amazing, let him examine the most minute things he knows. A mite will show him, in its diminutive body, parts incomparably smaller—limbs with their joints, veins in these limbs, blood in the veins, humors in the blood, drops in the humors, vapors in the drops. Dividing these, again, let him exhaust his power of forming such conceptions, and then let us consider the last, least object at which he can arrive. Perhaps he will think that it is the limit of littleness in nature. But I will show him within this a new abyss. I will paint for him not only the visible universe, but all the immensity of nature that one can conceive, within the bounds of this epitome of an atom. He may see an infinity of universes, each with its firmament, its planets, its

earth, in the same proportion as in the visible world; in the earth animals and finally mites in which he will find again what he found in the first; and finding in others yet the same thing without end and without rest, let him lose himself in these wonders, as astonishing in their littleness as were the others from their magnitude. For who will not be amazed that our body, which just now was not perceptible in a universe itself imperceptible in the bosom of the all, has become a colossus, a world, or rather an all as compared with the nothing to which one cannot attain?

For what, in brief, is man in nature? A nothing in comparison with the infinite; an all in comparison with the nothing; a means between nothing and all. Infinitely far from comprehending the extremes, the end of things and their first principle are for him absolutely hidden in impenetrable mystery: he is equally incapable of seeing the nothing whence he came and the infinite in which he is engulfed.

What can he do, then, except perceive a certain appearance of the midst of things, in eternal despair of knowing either their principle or their end? All things proceed from the nothing and are borne on to the infinite. Who can follow these amazing processes? The author of these wonders comprehends them; no one else can.

One naturally fancies that one is better able to get at the center of things than to embrace their circumference. The visible extent of the world stretches perceptibly beyond us; but since we ourselves surpass in the same way the minutest things, we imagine that we are more capable of grasping them; and yet it requires no less capacity to reach the nothing than to reach the all. One must be infinite to do either; and it seems to me that he who should comprehend the ultimate principles of things would be able also to attain to the knowledge of the infinite. The one depends upon the other, and the one leads to the other. The extremes touch and reunite by virtue of their very separation; but they meet in God, and in God alone.

Let us then recognize our scope; we are something, but not all. The being that we have deprives us of the knowledge of the first principles which arise from the nothing, and its littleness conceals from us the vision of the infinite.

Our intelligence holds in the order of intelligible things the same place that is held by our body in the extent of nature.

Our senses cannot perceive an extreme. Too much noise deafens us; too much light dazzles us; too great distance or proximity hinders vision; excessive prolixity or brevity in a discourse makes it obscure; too much truth amazes us. I know people who cannot comprehend that if one takes four from zero, zero is left. First principles are too evident for us. Too much pleasure disturbs; too many concords in music displease; too many benefits irritate; we wish to have the means of overpaying the debt.

In short, extremes are for us non-existent, and we are non-existent in relation to them; they escape us, or we them.

This, then, is our true state; this it is that renders us incapable of knowing with certainty and of being absolutely ignorant. We float over a vast middle region, always uncertain and tossed about, driven from one extreme to the other. If we think to attach ourselves and remain fixed at some point, it gives way and abandons us; and if we pursue it, it escapes our grasp, slips away from us, and flies from us forever. This is our natural state, and yet it is one that is most opposed to our inclinations. We burn with desire to find a firm resting-place—a fixed and final base—that we may build a tower that will reach the infinite; but our whole foundation cracks, and the earth yawns to the abyss.

If this is understood, one will, I think, remain quietly in the state in which nature has placed him. Since the mean which has fallen to our lot is always distant from the extremes, of what moment is it that a man has a little greater knowledge of things? If he has, he only grasps them a little higher up. Is he not always infinitely distant from the end, and is not the duration of our life just as infinitely far from eternity, even if it lasts ten years longer?

Before these infinities all finite things are equal.

If man studied himself first, he would see how incapable he is of going further. How can a part know the whole? But perhaps he will aspire to know at least the parts with which he has proportion. The facts of the world, however, are all so related and connected that I believe it to be impossible to know one without knowing all.

Man, for example, is related to all that he knows. He needs space to contain him; time in which to exist; motion to live; the elements for his composition; heat and food to nourish him; air to breathe. He sees the light; he feels bodies: in short, he is allied with everything.

Flame does not subsist without air: to know the one, then, it is necessary to know the other.

Since, then, all things are caused and causing aided and aiding, mediately and immediately, and all are united by a natural and imperceptible bond that connects the most distant and the most different, I hold it to be impossible to know the parts without knowing the whole, and also to know the whole without knowing the parts in every detail.

III. Man's nature may be considered in two many ways: according to its end, and then he is great and incomparable; or according to the crowd, as one judges a horse or a dog from the habit of observing its speed and *animum arcendi*, and then man is abject and base. These are the two ways which cause such diversity of judgment and

so much dispute among the philosophers; for the one denies what the other assumes. The one says: man was not born for this end, for all his actions are repugnant to it; the other says: he departs from his true end when he commits base actions.

We fancy that we are playing upon an ordinary organ when we play upon man. In fact, he is an organ, but one most strange, changeable, variable—with pipes that are not arranged in orderly succession. Those who only know how to play upon an ordinary organ will draw no harmonies from this.

My humor does not depend upon the weather. I have my fogs and my fair weather within myself; even the good or evil state of my affairs has little to do with the matter. I sometimes fight against my luck, and the glory of conquering it makes me conquer it gaily; but I am often out of sorts in good fortune.

How difficult it is to submit anything to the judgment of another without affecting his judgment by the manner in which the matter is laid before him! If one says: I like it, I think it obscure, or anything else of the kind, one attracts the imagination to this opinion or, on the contrary, repels it. It is better to say nothing.

The mind of man, that sovereign judge of the world, is not so independent but that it is liable to be disturbed by the first hubbub that takes place near it. The sound of a cannonshot is not essential to the interruption of his thoughts; the noise of a weathercock or of a pulley is quite enough. You need not be surprised that he does not reason well just now—a fly is buzzing in his ears: that is enough to make him incapable of sound sense. If you want him to be able to find the truth, drive away this animal which holds his reason in check and troubles that mighty intelligence which rules cities and kingdoms. What a droll god is that! *O ridicolossimo eroe!*

If one is too young one's judgment is defective, and the same is true if one is too old. If one takes too much thought or too little, one is stubborn and infatuated. If one considers one's work immediately after one has completed it, one is wholly prejudiced in its favor; if too long afterward, one can no longer enter into the spirit of it. So, too, pictures seen at a too great distance or too near: there is but one indivisible point which is the true point of view; the others are too near or too distant, too high or too low. Perspective determines what this point is in the art of painting; but who shall fix it for truth and morals?

What astonishes me most is that men are not amazed at their own weakness. Men act seriously, and each one follows his vocation, not because it is really good to follow it,—since such is the custom,—but as if each one knew with certainty where reason and justice lie. They are deceived every hour, and, with a droll humility, believe that it is their own fault and not that of the art (of living), of

the possession of which they are always boasting. But it is well that there are so many people of that sort in the world—who are not Pyrrhonists—for the glory of Pyrrhonism, in order to show that man is capable of the most extravagant opinions, since he is capable of believing that this weakness is not natural and inevitable, and, on the contrary, that the natural thing is wisdom.

We know ourselves so little that many think that they are about to die when they are really in good health, and many think that they are well when, in fact, they are on the brink of death—not feeling the approaching fever or the abscess that is about to form.

Fear death not when we are in danger, but when we are out of it, for we must be men. The only thing to be feared is sudden death; hence confessors live in the houses of the great.

IV. When I have considered the various distractions of men, and the troubles and dangers to which they are exposed,—at court, in war—whence spring so many quarrels, passions, and bold and often evil exploits, I have frequently said that all the unhappiness of men is due to this one cause, that they have not wit enough to remain quietly in their own chamber. A man who has enough to live upon, if he knew how to live pleasantly in his own house, would not leave it to go a-traveling over the sea or campaigning. One pays such a high price for a commission in the army only because one finds it intolerable to be cooped up in the town; and one seeks conversation and the amusement of play only because one does not find it agreeable to stay at home.

Whatever modes of life one may imagine, if we place together all the advantages that we can possess, royalty is the finest in the world; and yet if a king is surrounded by all the gratifications that can be thought of, but is without amusement, and is allowed to consider and reflect upon what he is, this feeble happiness will not support him. He will fall, of necessity, into forebodings of revolutions that may occur and of inevitable diseases and death; so that if he is without what we call amusement he is unhappy—more unhappy than the lowest of his subjects who is able to play and divert himself.

Hence it is that play and the conversation of women, war, and great officers are so sought after. Not because there is in them any real happiness, nor because we imagine that true blessedness is to be found in the silver that we win at play or in the hare which we course. We would not accept a thing of this sort if it were offered to us. It is not the easy and quiet life, which enables us to think on our unhappy condition, that we seek, nor the dangers of war, nor the troubles of office, but the bustle which diverts our thoughts from ourselves and entertains us.

This is the only way to make themselves happy that men have been able to invent. And those who philosophize about this fact,

and think that men are very unreasonable to spend an entire day in chasing a hare which they would not think of buying, know very little about human nature. The hare would not protect us from the thought of death and of the miseries that environ us, but the chase does. And so, when they are reproached with seeking so ardently what can give them no satisfaction, if they reply—as they ought, if they give the matter proper consideration—that they seek only a violent and absorbing occupation which keeps them from thinking of themselves, and that it is for this reason that they place before themselves an object which charms and attracts them, they will leave their adversaries no reply.

Men have a secret instinct which lead them to seek amusement and occupation outside of themselves, and which springs from the feeling of continual unhappiness. They also have another secret instinct—a remnant of the greatness of our original nature—which tells them that happiness is really to be found only in repose and not in distraction; and from these two opposed instincts there is formed in them a confused design, hidden from their view in the depths of their souls, which leads them to strive for repose through agitation, and always to imagine that the satisfaction which they have not will come if, surmounting certain obstacles which confront them, they can thus open for themselves the portal of rest.

Thus slips all our life away. We seek rest in attacking certain obstacles, and when we have conquered them repose becomes intolerable; for we think either on the miseries we have or on those which threaten us. And even when we seem to be fully protected on all sides, ennui, of its own accord, fails not to emerge from the depths of the heart, where it naturally roots itself, and fills the mind with its venom.

But do you ask what object he has in all this? That of boasting tomorrow among his friends that he has played better than some one else. Others sweat in their closets in order to show savants that they have solved a problem in algebra which no one had been able to solve before. Others, again, expose themselves to extreme danger that they may boast—quite as foolishly, in my opinion—that they have captured a city. Lastly, others fairly kill themselves in studying these things, not that they may grow wiser, but simply to show that they know them; and these last are the most foolish of the lot, for they are so knowingly, while one can fancy that the others would not be so if they had this knowledge.

A man will pass his life without ennui, if he plays each day for a small stake. Give him each morning the money which he expects to win during the day, on the condition that he shall not play, and you will make him unhappy. It may, perhaps, be said that this is because he seeks the amusement of play and not what he wins by it.

Then let him play for nothing: he will lose his interest in it and be bored by it. Accordingly, it is not amusement alone that he is after; an amusement that languishes and is without passion will fatigue him. He must be excited by it and cheat himself into imagining that he will be happy in winning what he would not accept as a gift on the condition that he should not play—in order that he may form for himself an object of passion by which his desire, wrath, or fear may be excited, just as children are frightened by faces which they have daubed.

How does it happen that this man who, a few months ago, lost his only son, and who, overwhelmed with litigation and quarrels, was this morning so distressed, no longer thinks of these things? Be not amazed: he is entirely absorbed in watching where the boar will pass which his hounds have been pursuing so hotly for the last six hours. Nothing more is needed; however full of grief a man may be, if he can be persuaded to take up diversions he is happy while the amusement lasts. And however happy a man may be, if he is not diverted and occupied by some passion or some amusement which prevents him from being filled with ennui, he will soon become depressed and unhappy. Without diversion there is no joy; with diversion there is no sadness.

If man were happy he would be the more so the less he were diverted—like the saints and God.

A trifle consoles us because a trifle afflicts us. The combat alone delights us, not the victory. We like to see animals fight, but not to see the victor infuriated over the vanquished. What do we wish to see save the end—the victory? and as soon as that is reached we are surfeited. So, too, in play and in the search for truth. We love to watch, in disputes, the conflict of opinions, but not at all to consider the truth when it is found. In order to contemplate it with pleasure it must be seen to arise from the dispute. In the same way, as regards the passions, there is a pleasure in seeing two opposites clash, but as soon as one is master it becomes nothing but brutality. We never seek things, but always the search for things. So, in comedy, scenes of content which arouse no fear are worthless, and so are extreme and hopeless misery, brutal lust and extreme cruelty.

When a soldier or a laborer complains that his work is irksome, force him to be idle.

Cæsar, it seems to me, was too old to begin to amuse himself by conquering the world. That diversion was proper enough for Alexander: he was a young man and hard to restrain; but Cæsar ought to have been more mature.

V. Misery being inferable from greatness and greatness from misery, some have inferred the wretchedness of man all the more

because they have taken his greatness as the proof of it while others have inferred his greatness with the greater force because they have deduced it from his very wretchedness. All that the one side has been able to say in proof of his greatness has served only as an argument by which the other has demonstrated his wretchedness, since the higher the state from which one falls the more miserable one is; and the other side has equally good grounds for demonstrating the opposite. The two move about one another in an endless circle; for it is certain that in proportion as men are enlightened they find both greatness and wretchedness in man. In a word, man knows that he is miserable. He is, then, miserable because he is so, but he is great because he knows it.

The pursuit of glory is man's greatest baseness; but it is also the greatest mark of his excellence. For whatever possessions he may have on earth, whatever degree of health and comfort, he is not satisfied if he does not possess the esteem of his fellow-men. He values human reason so highly that whatever other advantages he may have in the world, if he is not also advantageously placed in the opinion of men, he is not content. That is the finest position in the world; nothing can turn him from this desire; this is the most ineffaceable characteristic of the human heart. Even those who despise men most, and think them to be no better than the brutes, wish to be admired and believed, and thus contradict themselves by their own feelings—their nature, which is stronger than all else, convincing them of the greatness of man more strongly than reason convinces them of his baseness.

Solomon and Job have best understood and best described the wretchedness of man—the one the most fortunate and the other the most unfortunate of men. The former knew from experience the vanity of pleasures, the other the reality of evils.

Why is it that a cripple does not anger us, while a crippled mind does? Because one who is lame in body knows that we walk straight, while one who is lame in mind thinks that it is we who halt; this is the sole reason of our pity and wrath.

Epictetus asks still more forcibly why we are not annoyed when we are told that we have a headache, but are irritated if we are told that we reason ill or have made a wrong choice. The reason is that we are quite certain that we have not a headache and are not lame; but we are not so sure that we have chosen rightly. Accordingly, since our only ground of assurance is that the matter seems entirely true to us, when some one else sees it quite differently we are puzzled and amazed,—and especially if a thousand others laugh at our choice, for in this case we must prefer our own conviction to those of so many others—a bold and difficult thing to do.

Man is so made that if he is continually told that he is a fool he

will believe it; and if he tells himself the same thing often enough he will believe it. For man carries on an inward conversation with himself which it behooves him to regulate well: *corrumpunt mores bonos colloquia mala* (I. Cor. xv. 33). It is well to be silent as much as possible and to converse only about God, whom we know to be the truth, and thus we shall persuade ourselves of it.

Man is but a reed,—the weakest thing in nature,—but he is a reed that thinks. It is not necessary that the whole universe should arm itself to crush him. A vapor, a drop of water, is enough to kill him. But if the universe should crush him, man would still be nobler than that which slays him, for he knows that he dies; but of the advantage which it has over him the universe knows nothing. Our dignity consists, then, wholly in thought. Our elevation must come from this, not from space and time, which we cannot fill. Let us, then, labor to think well: this is the fundamental principle of morals.

The greatness of man is so obvious that it can be deduced even from his wretchedness. For that which in animals is nature, in man we call wretchedness; and by this we recognize that, his nature being now like that of the brutes, he has fallen from a better nature which once was his.

For who was ever unhappy at not being a king except a king dethroned? Was Paulus Emilius unhappy because he was no longer consul? On the contrary, everyone thought him fortunate in having been consul, since it was the nature of the office to be temporary. But Perseus was thought so unfortunate in having lost his kingdom—since it is the nature of royalty to be permanent—that people wondered that he did not commit suicide. Who is unhappy because he has only one mouth? but who would not be miserable if he had only one eye? One is, perhaps, never inclined to be distressed because he has not three eyes; but one is inconsolable if he has none.

The Stoics say, retire within yourselves, it is there you will find rest; but this is not true. Others say, go outside of yourselves and seek happiness in diversion; but neither is this true. Diseases may come. Happiness is neither within us nor without; it is in God, both within and without.

VI. What confers reputation? What is the source of respect and veneration for persons, works, laws, the great, except the faculty of imagination? All the wealth in the world is insufficient without its consent.

Would you not say that this magistrate, whose venerable age enforces the respect of a whole people, is controlled by the purest and loftiest rationality, and that he judges things as they actually are, giving no heed to trifling circumstances which affect only the imagi-

nation of the weak? See him about to listen to a sermon to the hearing of which he has been led by a zeal truly devout, the soundness of his reason being supported by the warmth of his love. There he sits ready to listen with most exemplary dignity. Then let the preacher enter: if nature has given him a hoarse voice or an odd face, or his barber has shaved him ill, or if, in addition, he is accidentally besmudged, however lofty the truths which he announces, I will wager that our senator loses his gravity.

Place the greatest philosopher in the world on a plank overhanging a precipice—although the plank may be wider than is necessary and his reason may convince him that he is perfectly safe, his imagination will prevail. Some cannot even think of such a situation without paling and perspiring.

Our magistrates are well aware of this mystery. Their red robes, the ermine in which they swaddle themselves like furred cats, the palaces where they sit in judgment, the fleurs-de-lis—all this imposing apparatus is very necessary; and if physicians had not gowns and mules, and doctors square caps and robes four times too full, they would never have deceived the world, which cannot resist such a show of authority.

Soldiers alone are not disguised in this way, because the part they play is more essential; they win by force, the others by humbug.

Hence it is that our kings have not affected these disguises. They have not masked themselves in extraordinary costumes in order to appear royal; but they are attended by guards and halberds. These armed dummies, who have hands and force only for them, the trumpets and drums which march before them, and the legions which surround them, make even the firmest tremble. They have not the costume merely; they have power. One must have a singularly clarified reason to regard as a man like one's self the Grand Seigneur surrounded, in his magnificent seraglio, by forty thousand janizaries.

We cannot even see a lawyer in his robe and with his cap on his head without a good opinion of his ability.

The power of kings is founded both on the reason and the folly of the people—principally upon their folly. The greatest and most important thing in the world is based upon weakness; and this foundation is admirably sure, for there is nothing more certain than that the people will be weak. What is based upon wisdom is very ill founded, as the esteem of wisdom.

Vanity is so anchored in the heart of man that soldiers, camp-followers, cooks, and porters are boastful and wish to have admirers, and so do even the philosophers. Even those who write against fame wish for the fame of having written well, and those who read their works desire the fame of having read them. Even I who write

this have, perhaps, this desire—and those, perhaps, who will read what I am writing!

To know fully the vanity of man, one has only to consider the causes and the effects of love. The cause of it is a *je ne sais quoi* (Corneille), and the effects are frightful. This *je ne sais quoi*—something so trifling one cannot recognize it—has set the whole earth in commotion—princes, armies, everybody.

If Cleopatra's nose had been shorter the whole face of the world would have been changed.

VII. Upon what shall man found the economy of the world which he wishes to govern? Shall it be upon the caprice of each individual? What confusion! Shall it be upon justice? He is ignorant of it. Certainly, if he had known it he would not have established this maxim—the most general of all that are current among men: that each should follow the customs of his own country. The splendor of true equity would have enthralled all peoples, and legislators would not have taken as their model the fancies and caprices of Persians and Germans, instead of this constant justice. One would have seen it established in every state in the world and in all periods, instead of seeing, as one now does, that there is almost nothing just or unjust which does not change its quality in changing climates. An ascent of three degrees in latitude completely revolutionizes jurisprudence. A meridian determines truth; after a few years of possession fundamental laws change; right has its epochs. The entrance of Saturn into Leo marks for us the origin of such and such a crime. Truth on this side of the Pyrenees, error on that!

They confess that justice is not in these customs, but assert that it resides in the natural laws which every country recognizes. Without doubt they would maintain this view most obstinately if the bold chance which has disseminated human laws had encountered at least one that is universal; but the joke of the matter is that the caprice of man is so diversified that no such law exists. Theft, incest, infanticide, parricide—each has its place among virtuous actions. Could anything be more ridiculous than that a man should have a right to kill me because he lives on the other side of the water, and his prince has a quarrel with mine, though I have none with him? There are, no doubt, natural laws, but this fine corrupt reason of ours has corrupted all.

I have spent a great part of my life in the belief that justice exists, and in this I have not been deceived; for justice exists according as God has been pleased to reveal it to us. But I did not take it in this way, and that is where I deceived myself; for I believed that our justice is really just, and that I had the means of recognizing it and judging it. But I so often found myself at fault in

judging that at last I began to distrust myself and then others. I saw all nations and men change; and so, after frequent changes of opinion regarding true justice, I recognize that our nature is only a continual change, and I have not changed since—though if I should change I would only strengthen my opinion.

The dissolute say to those who lead orderly lives that the latter wander from nature, while they themselves follow her; just as the passengers on a boat think that those who stand upon the shore are moving. The words used by both sides are the same. It is necessary to have a fixed point with reference to which to judge. The harbor settles the matter for those who are in the boat; but where shall we find a fixed point in morals?

Montaigne is wrong: custom should be followed only because it is custom and not because it is reasonable or just. But people follow it for the sole reason that they think it to be just; otherwise they would not follow it although it was custom, for we wish to be subject only to reason or justice. Custom, without this, would pass for tyranny; but the rule of reason and justice is no more tyrannical than that of pleasure. These are principles natural to man.

It would be well, then, that one should obey the laws and customs, because they are laws; though we should know that there is no truth or justice to be injected into them—that we know nothing about these, and so can follow only what is generally accepted: thus we shall never transgress them. But the majority cannot receive this doctrine, and since they believe that truth can be found and that it exists in laws and customs, they accept these and take their antiquity as a proof of their truth (and not of their authority merely, apart from their truth). Thus they obey laws and customs, but are likely to revolt if it is shown that these have no validity—which, as a matter of fact, can be shown of all of them, if they are considered from a certain point of view.

Why are you killing me? What! do you not live on the other side of the river? My friends, if you lived on this side I should be an assassin, and it would be unjust to kill you in this manner; but since you live on the other side, I am a brave man, and my deed is just.

It is just to follow what is just, it is necessary to follow what is stronger. Justice without force is powerless; force without justice is tyrannical. Justice without force is withstood, because there are always evil-doers; force without justice is reproached. It is necessary, then, to combine justice and force, and, to this end, to make what is just strong, and what is strong just.

Justice is subject to dispute; force is easily recognized, and is not to be gainsaid. And so we have not been able to add force to justice—since force has contradicted justice and said that justice is unjust and

that itself is just; thus not being able to make that which is just strong, we have made that which is strong just.

"This dog is mine," said those poor children, "this place in the sunshine is mine"; that is the beginning and the type of usurpation the world over.

Aristocratic birth is a great advantage, for it gives a man at the age of eighteen or twenty an assured position, known and respected, such as another can scarcely secure on his merits at fifty. There is here a gain of thirty years without effort.

Those who are capable of originating are rare; the greater number will only follow, and will refuse glory to those who seek it by their inventions. And if they persist in wishing to gain glory, and despise those who are not originaive, the latter will give them abusive names, and would give them blows if they could. Let no one pride himself, then, upon this subtle faculty; or let him keep his satisfaction to himself.

Men have deduced excellent rules of policy, morals, and justice from sensuality.

This is odd: people do not want me to honor a man because he is clothed in brocade and attended by seven or eight lackeys. Yet he will have me thrashed if I do not salute him! This custom is a power. It is not the same with a finely caparisoned horse with regard to another. It is curious that Montaigne did not see what a difference there is here, but wonders that one should find any, and inquires the reason.

Men have not been able to gratify their sensuality without wronging others.

To say that all the world is under an illusion is true; for while peoples's opinions may be sound, they are not so as they exist in men's minds, for they think that truth is where it is not. There is truth in their opinions, but it is not at the point where they fancy it to be.

How wise it is to distinguish men by their exteriors rather than by their inner qualities! Which of us two shall have precedence? Which shall give away to the other? The least able? But I am as able as he. We should come to blows about that. He has four lackeys, and I have but one. That is something that is obvious; one has only to count them; so it is for me to yield, and I am a fool if I object. In this way we are at peace—which is the greatest of blessings.

This is deference—submit yourself to discomfort. This is seemingly foolish, but in fact very proper. For it is equivalent to saying: I would surely discommode myself if you required it, since I do so when you do not need it. Besides, deference serves to distinguish the great.

VIII. We never restrict ourselves to the present. We anticipate the future as being too slow in coming and as if we could hasten its course; or we recall the past to stop it, as being too ready to depart. So foolish are we—rambling on into times which are not ours, and giving no heed to that which alone is in our possession; so frivolous—dreaming of times which have ceased to be, and heedlessly allowing that which alone exists to escape us! It is because the present generally wounds us. We hide it from our sight because it afflicts us; and if it gives us pleasure, its escape fills us with regret. We try to support it by means of the future, and think to dispose of things which are not in our power at a time which we have no assurance of reaching.

If each examines his thoughts he will find them always occupied with the past and the future. We almost never think of the present; and if we do think of it, it is only to obtain from it guidance for the disposal of the future. The present is never our end; the past and present are our means; the future alone is our end. And so we never live—but are always hoping to live. We are always getting ready to be happy, and we inevitably never become so.

When we are well we wonder what we should do if we were ill; when we are ill we take our medicine cheerfully: the disease settles the point. We no longer have the passions and the desire for pleasures and promenades which health brought, but which are incompatible with the exigencies of sickness. Nature, then, gives passions and desires which are adapted to the present condition. It is only the fears which are given us by ourselves, and not by nature, which trouble us, since they connect with the state in which we are passions which belong to a state in which we are not.

Since nature always makes us unhappy, in every condition, our desires beget in us the idea of a happy condition, for they connect with our present state the pleasures of one that is not ours. And if we attained these pleasures we should not be happy, for we should then have other desires adapted to this new condition.

What difference is there between a soldier and a Carthusian in the matter of obedience? For they are alike subject to the control of others and are engaged in labors equally painful. But the soldier is always hoping to become master, though he never succeeds, for even captains and princes are always slaves and dependents; but he is always hoping and working for this, while the Carthusian is bound to dependence by his vow. They differ, then, not in the perpetual servitude to which both are subject, but in the fact that the one hopes to escape it, while the other does not.

The example of Alexander's chastity has not made so many continent as have been made intemperate by his drunkenness. It is not shameful to be less virtuous than he, and it seems pardonable to be

no more vicious. We fancy that we are not wholly given to the vices of common men when we perceive that we share those of the great—forgetting that in this particular the great are nothing but ordinary men. We share with them what they share with the common people; for however lofty they may be, they are united at some point with the lowest of men; they are not suspended in the air, wholly detached from social relations with us. No, no! If they are taller than we, it is because their heads are higher; their feet are on the same ground with ours. They are all on the same level, resting on the same earth; and at the extremity they are as low as we—as low as the smallest of men—as children—as brutes.

Great men and little have the same accidents, the same vexations, and the same passions; but the former are on the circumference of the wheel, the latter near the center and so less disturbed by the same movements.

Men say that eclipses portend misfortune, because misfortunes are common: since evil happens so often, they often divine correctly: whereas if they said that eclipses presage good fortune they would often be convicted of lying. They infer happiness only from the rarest planetary conjunctions, and so they seldom go astray in their soothsaying.

We are silly if we are content with the society of those who are like ourselves. Wretched as we are, impotent as we are, they cannot aid us. We shall die alone. We should therefore act as if we were alone; and then should we build splendid homes and the like? We should seek the truth without faltering, and if we refuse to do so, we show that we value the esteem of men more than the search of truth.

Cromwell was about to ravage all Christendom. The royal family had been lost and his own established in power forever, but for a little piece of gravel which was lodged in his bladder. Even Rome began to tremble before him; but this bit of gravel being lodged there, he died, his family came to naught, and the king was restored.

Discourses on humility are a source of pride to the boastful and of humility to the humble. Similarly, those on skepticism are an occasion of affirmation to the positive. People seldom talk humbly of humility, chastely of chastity, or skeptically of skepticism. We are nothing but falsehood, duplicity, contrariety, and we hide and disguise ourselves from ourselves.

Even if people have no interest in what they say, it should not be absolutely inferred that they are not lying; for there are some who lie for the sake of lying.

We cannot, ordinarily, think of Plato and Aristotle except in the long robes of the pedant. They are men of good breeding, like others, laughing with their friends; and when they diverted themselves with

writing their "Laws" and "Politics," they did it for amusement. It was the least philosophic and least serious part of their lives. The most philosophic was to live simply and quietly. If they wrote on politics, it was as if they were formulating rules for a madhouse; and if they pretended that they were speaking of a great matter, it was because they knew that the madmen to whom they were speaking thought themselves kings and emperors; they entered into their opinions in order to make their madness as little of an evil as possible.

The most important thing in life is the choice of an occupation. Yet chance settles it. Custom makes masons, soldiers, tilers. "He is an excellent tiler," they say. Speaking of soldiers: "They are madmen," say some; others, on the contrary: "There is nothing great but war; the rest of mankind are rogues." As a result of hearing in childhood some occupations praised and others decried, we make our choice; for naturally we love virtue and hate folly. These words move us; we err only in their application. So great is the force of custom that out of those whom nature has only made men, we make all the conditions of men; for some nations are all masons, others all soldiers, and so on. Without doubt nature is not so uniform. It is custom, then, that does it, for it constrains nature; though sometimes nature gets the upper hand and holds a man to his instincts, in spite of all custom, good or bad.

We never teach men to be gentlemen, and we teach them everything else. Yet they never are as proud of knowing anything as of being men of good breeding. They are proud only of knowing the one thing that they have not learned.

One does not pass in the world for a connoisseur of verse unless he carries the sign of poet, of mathematician, etc. But men of wide knowledge wish no sign, and scarcely note any difference between the business of the poet and that of the embroiderer. One ought not to be able to say: "He is a mathematician, or a preacher, or eloquent," but: "He is a well-bred man." That universal quality alone pleases me. If as soon as one sees a man one recollects his book, that is a bad sign: I would rather that no quality should be perceived until one needs it and has occasion to use it. *Ne quid nimis*, for fear that one quality gain the upper hand and nickname the man. Let no one think that he speaks well unless eloquence is the matter in question, —then one may think of it.

Suppose a man places himself at a window to watch the passers-by. If I pass by, shall I say that he stationed himself there in order to see me? Not at all; for he was not thinking of me in particular. But if one loves another for his beauty, does he love that other himself? No; for the smallpox, which will destroy the beauty without killing the person, will kill the love also. And if one loves me for

my judgment or for my memory, does he love myself? No; for I may lose these qualities without losing myself. Where, then, is this *me*, if it is neither in the body nor in the soul? And how love body or soul, if not for these qualities which are what makes the *me*, since they are perishable? For would one love the substance of a person's soul in the abstract, whatever its qualities might be? That is impossible, and it would be unjust. So we never love a person, but only his qualities.

Time heals all griefs and dissensions, because one changes—one is no longer the same person. Neither the offender nor the offended are any longer themselves. It is as if one had angered a people and should revisit it after two generations. They are still the French, but not the same Frenchmen.

I spent a long time in the study of the exact sciences, and I was disgusted to find how little companionship one can have in it. When I began the study of man, I saw that these abstract sciences are not suited to him, and that I had wandered further from my proper condition in investigating them than the others had in neglecting them. I forgave them their ignorance. But I thought that I would find plenty of companions in the study of man and that this was the study which in truth was fit for him. Yet I was deceived. There are still fewer who study man than study geometry. It is only because we are ignorant how to study this that we seek the others. But is it not true that not even this is the science which man ought to pursue, and that it is better for him to be ignorant of it if he is to be happy?

Nature copies itself. A seed sown in good ground brings forth fruit; so does a principle cast into a good mind.

It is, no doubt, an evil to be full of faults; but it is a still greater evil to be full of them and to be unwilling to recognize them, since this is to add to them the fault of a voluntary illusion. We do not wish others to deceive us; we do not think it right that they should desire to be esteemed by us more than they deserve; neither is it right that we should deceive them and wish that they should esteem us above our merits.

Thus when they discover in us only the imperfections and vices which are really ours, it is obvious that they do us no wrong, since it is not they who are the cause of them, and since they do us a favor, inasmuch as they help us to rid ourselves of an evil, namely, the ignorance of these defects. We ought not to be annoyed that they know our faults, since they are just, and that they should recognize us for what we are, and despise us if we are despicable.

There are different degrees of the aversion to truth; but one can say that it exists in all, in some degree, since it is inseparable from self-love. It is this false delicacy which constrains those who have

occasion to reprove others to choose so many circumlocutions and evasions in order to avoid shocking them. They feel obliged to minimize our faults, to seem to excuse them, to mingle with their reproofs praises and evidences of affection. Yet with all this the medicine does not cease to be bitter to self-love. It takes as little of it as it can, and always with disgust—often with secret wrath toward those who administer it.

From this it happens that if anyone desires our love he is reluctant to render us a service which he knows will be disagreeable to us. He treats us as we wish to be treated. We hate the truth, and he conceals it from us; we are eager to be deceived, and he deceives us.

Hence each degree of good fortune which raises us in the world separates us further and further from the truth, because people are most afraid to offend those whose affection is most useful and whose dislike is most dangerous. A prince may be the laughing-stock of all Europe, and be the only one who knows nothing about it. I am not surprised at that: to tell the truth is useful to the one to whom it is told, but disadvantageous to those who tell it, because they make themselves hated. But those who live with princes care more for their own interests than for those of the prince whom they serve, and so they take care not to do him a service which would injure themselves.

This misfortune is, no doubt, greatest and most common among the great; but lesser people are not exempt from it, since there is always some advantage in making men love us. Thus human life is only a perpetual illusion; people do nothing but deceive and flatter one another. No one speaks of us in our presence as he speaks of us in our absence. The union that exists among men is based only on this mutual imposition; and few friendships would survive if each one knew what his friend says of him behind his back, although he then speaks sincerely and without passion.

IX. Jesus Christ is the goal of all and the center to which all tends. He who knows him knows the reason of all things.

Those who err do so only from the failure to see one of these two things. We can know God without knowing our wretchedness and can know our wretchedness without knowing God; but we cannot know Jesus Christ without knowing both God and our wretchedness.

And this is the reason why I do not undertake here to prove by natural reasons either the existence of God, or the Trinity, or the immortality of the soul, or anything else of this kind; not merely because I do not feel myself strong enough to find in nature the means of convincing confirmed atheists, but rather because this knowledge is useless and sterile without Jesus Christ. Though a man should be persuaded that the relations of numbers are verities, immaterial,

eternal, and dependent on a primal verity in which they subsist and which is called God, I should not consider that he had made much progress toward his salvation.

The God of Christians is not merely a God who is the author of geometrical truths and of the order of the elements: that is the view of pagans and Epicureans. Neither is he a God whose providence extends actively over life and the welfare of men in order to give to those who worship him many happy years: this is the portion of the Jews. But the God of Abraham and of Jacob, the God of the Christians, is a God of love and of consolation; a God who fills the soul and the heart which he possesses; a God who makes them feel inwardly their wretchedness and his infinite pity—who unites himself with the innermost being of their soul, filling it with humility, joy, confidence, and love, and rendering them incapable of any other end than himself.

The Christian's God is a God who makes the soul feel that he is its only good—that it can rest only on him—that its only joy is in loving him; and who, at the same time, makes it loathe the obstacles which hinder and prevent it from loving him with all its strength. The hindrances of self-love and lust, in particular, are, to it, intolerable. This God makes it feel what a mass of self-love it contains, and that he alone can provide the remedy.

X. All men seek to be happy: to this there is no exception. However different the means which are employed, they all tend to this end. That some go to the wars while others stay at home is due to the same desire in both, accompanied by different views. The will takes not the least step, except toward this object. This is the motive of all the acts of all men, even of those who hang themselves. And yet, for so many years, not a soul, without faith, has reached the point toward which all so continually gaze. All lament—princes and subjects, nobles and plebeians, the old and the young, the strong and the weak, the wise and the ignorant, the well and the sick—in all countries, times, ages, and conditions.

A test so long, so continuous, and so uniform ought to convince us of our impotence to attain happiness by our efforts; but the example teaches us nothing. There is never a resemblance so precise that some slight difference cannot also be discovered; and for this reason we expect that our endeavor will not fail this time as it has heretofore. And so the present never satisfies us, and experience dupes us and leads us from misfortune to misfortune until death, which is the eternal consummation of them all.

God's justice must be as vast as his compassion; but justice toward the reprobate is less vast and should be less startling than compassion toward the elect.

We know that there is an infinite, but we are ignorant of its nature. Thus we know that it is false that numbers are finite; hence it is true that there is an infinite in number, but we do not know what it is. It is false that it is even; it is false that it is odd: for if unity be added to it, its nature is not changed. Yet it is a number, and every number is either even or odd; this is true, certainly, of all finite numbers. Thus we may know that there is a God without knowing what he is.

Let us speak now according to the light of nature. If there is a God, he is infinitely incomprehensible, since, having neither parts nor limits, he has no relation to us; we are then incapable of knowing either what he is or if he is. This being so, who will venture to undertake to solve this question? Not we, who have no relation to him.

Who, then, shall blame Christians for their inability to give a reason for their belief—blame those who profess a religion for which they cannot render a reason? They declare in exhibiting it to the world that it is foolishness, *stultitiam*. And yet you complain that they do not prove it! If they should prove it they would falsify their own words. Their lack of proofs shows that they do not lack sense. Yes; but while this excuses those who offer it as such, and removes from them the blame of setting it forth without reason, it does not excuse those who receive it.

Let us, then, examine this point and let us say: God either is, or is not. But to which side shall we incline? Reason cannot settle the matter. An infinite abyss separates us. At the extremity of this infinite distance a game is being played in which either heads or tails will turn up. What do you wager? You cannot rationally choose one or the other—there is no reason for fixing upon either.

Do not, then, accuse of error those who have made a choice, for you know nothing about it.—No, but I blame them for making not this choice, but any choice; for he who chooses “heads” and he who chooses “tails” commit the same error—they are both at fault: the proper thing is not to wager at all.

Yes, but you must wager; it is not a matter of volition; you are embarked. Which will you take, then? Let us see—since you cannot help choosing—let us see which interests you least. You have two things to lose, the true and the good; two things to stake, your reason and your will, your knowledge and your happiness; and your nature has two things to shun, error and misery. Since it is necessary to choose, your reason is no more hurt in taking one than in taking the other. That is one point settled—but your happiness?

Let us weigh the gain and the loss in choosing “heads”—that God is. Compare these two chances: if you win you win everything; if you lose you lose nothing. Wager, then, without hesitation, that he

is.—This is admirable! Yes, I must wager, but perhaps I stake too much.—Let us see. Since there is an equal chance of winning and losing, if you had only to gain two lives for one you might still wager. But if there were three to be won, it would be necessary to play (since you are obliged to play whether you will or not), and you would bad judgment (since you are forced to play) not to hazard your life to win three in a game in which the chances of gain and loss are even. But there is an eternity of life and happiness at stake; and since this is the case, if there were an infinity of chances of which one only was in your favor, you would still be right in wagering one for two, and you would act with prudence (since you are forced to play) to refuse to play one life against three in a game in which of an infinity of chances you have one, if there is an infinity of infinitely happy life to be won. But here there is an infinitely happy infinite life to be won; one chance of winning against a finite number of chances of loss; and what you stake is finite. That is fixed: where there is an infinite, and there is not an infinity of chances of loss against those of winning, there is no ground for deliberation—you must give all. And so, since one is obliged to play, it is irrational to guard one's life rather than risk it for an infinite gain which may as likely happen as a loss which is a loss of nothing.

For there is no sense in saying that it is uncertain that one will win, while it is certain that one risks; and that the infinite distance which separates the *certainty* that one risks from the *uncertainty* that one will win renders the finite good which one certainly stakes equal to the uncertain infinite. This is not so. Every player runs a certain risk to win an uncertainty; and yet he risks a finite certainty to win a finite uncertainty without doing violence to his reason. There is not on infinite distance between the certainty of the risk and the uncertainty of winning; that statement is false. There is, in truth, an infinity between the certainty of winning and the certainty of losing. But the uncertainty of winning is proportioned to the certainty of the risk, according to the proportion of the chances of gain and loss; and hence if there are as many chances on one side as the other, the game is even; and then the certainty of the risk is equal to the uncertainty of winning: so far is it from being infinitely distant. And thus our proposition has an infinite force, when a finite is risked in a game in which the chances of winning and losing are equal and there is an infinite to be won. That is demonstrable; and if men are capable of grasping any truths, this is one of them.

I confess it, I grant it. But is there no way of seeing behind the game? —Yes, Scripture and the rest, etc.

Yes, but my hands are bound and my mouth is dumb; I am forced to wager, and I am not free; no one releases me, and I am so con-

stituted that I cannot believe. What, then, would you have me do?

That is true. But at least recognize your powerlessness to believe, since reason leads you to believe, and yet you cannot. Strive then to convince yourself, not by argumentation and proofs of the being of God, but by the lessening of your passions. You wish to attain to faith, and you do not know the way; you desire to be cured of infidelity, and you ask for remedies. Learn of those who have been bound as you are, and who now are staking all that they possess: these are they who know the road that you would follow and have been cured of the disease of which you would be cured. Begin as they did—namely, acting as if they believed, taking holy water, having masses said, etc. This, naturally, will make you believe and dull you at the same time—But that is just what I fear.—Why? What have you to lose?

“I would soon have given up pleasure,” they say, “if I had had faith.” I say to you, on the other hand: “You would soon have had faith if you had given up pleasure. But it is for you to begin. If I could, I would give you faith. This I cannot do, neither can I test the truth of what you say. But you can easily give up pleasure and to prove that what you say is true.”

If one ought not to act except upon a certainty, one ought not to do anything in religion; for it is not a certainty. But how many things one has to do on an uncertainty!—voyages, battles! I assert, accordingly, that, in this case, nothing at all should be done, for nothing is certain, and that there is more certainty in religion than there is in the hope that we shall see the morrow; for it is not certain that we shall see the morrow, but it is certainly possible that we shall not see it. One cannot say the same of religion. It is not certain that it is, but who will venture to say that it is certainly possible that it is not? But when one labors for the morrow and the uncertain, one acts rationally.

This is what I see and what troubles me. I look on all sides, and everywhere see nothing but obscurity. Nature offers me nothing that is not a subject of doubt and disquietude. If I saw nothing there which indicated a Deity, I would decide not to believe in him. If I saw everywhere evidences of a Creator, I would rest peacefully in faith. But seeing too much for denial and too little for assurance, I am in a lamentable state, and have wished a hundred times that if there is a God behind nature he would indicate the fact unequivocally, and that if the evidences of him which nature gives are deceptive she would suppress them entirely—that she would tell all or nothing, so that I might see the course which I should follow. Instead of this, in my present state—ignorant of what I am and of what I ought to do—I know neither my condition nor my duty. My

heart desires utterly to know where the true good is, that I may pursue it. Nothing would, for me, be too costly for eternity.

XI. The chief points made by the Pyrrhonists—not to mention those of less weight—are that we have no certain evidence of the truth of these principles apart from faith and revelation, except that we have a natural feeling of their truth. But this natural feeling is not a convincing proof of their truth; for, inasmuch as there is no certainty, apart from faith, whether man is created by a good God, by a wicked demon, or by chance, it is doubtful whether these innate principles are true, or false; or uncertain—according to our origin. Furthermore, that no one has any certain knowledge, apart from faith, as to whether he is awake or asleep, seeing that in dreams we believe ourselves to be awake as firmly as when we really are so—we believe that we see spaces, figures, motions; we note and measure the lapse of time—in brief, we act exactly as if we were awake. Hence, half our life being, by our own admission, passed in sleep, in which however it may seem to us, we have no idea of the true,—all our perceptions being then illusions,—who knows whether the other half of life is not another, slightly different sleep from which we really awake when we think that we dream?

Here, then, is a war begun among men, in which we must take sides and, of necessity range ourselves with dogmatism or with skepticism; for he who expects to remain neutral will be the skeptic *par excellence*. This neutrality is the essence of the sect; he who is not against them is pre-eminently for them: they are neutral, indifferent, in doubt about everything, themselves included.

What, then, shall man do in this state? Shall he doubt everything? doubt if he is awake? doubt if he is pinched or burned? doubt if he doubts? doubt whether he exists?—We cannot go to that length; and I assert it as a fact that there never has been a perfectly consistent skeptic. Nature supports the impotence of reason and prevents it from wandering so far.

On the other hand, shall he say that he certainly possesses truth—though if he is pressed ever so little he can show no title to it and is forced to let it go?

What a chimera, then, is man! What a novelty, monster, chaos, contradiction, prodigy! Judge of all things, weak earthworm, depository of truth, sewer of uncertainty and error, glory and scum of the universe!

Who shall disentangle this snarl? Nature confounds the skeptics, and reason confounds the dogmatists. What, then, will become of you, O man, who by your natural reason seek to discover what is your true condition? You cannot escape both these sects nor remain in either.

Know, then, proud one, what a paradox you are to yourself. Humble yourself, impotent reason! Be silent, imbecile nature! Understand that man infinitely transcends man, and learn from your master your true condition, of which you are ignorant. Give ear to God.

It is amazing that the mystery that is farthest from our knowledge—that, namely, of the transmission of sin—should be something without which we could have no knowledge of ourselves. For there is no doubt that nothing shocks our reason more than to say that the sin of the first man has made guilty those who are so far from this source that they seem incapable of participating in it. This transmission of guilt not merely appears to us to be impossible—it seems to be utterly unjust; for what can be more contrary to the rules of our wretched justice than to damn eternally an infant incapable of volition for a sin in which it would seem to have so small a part—a sin committed six thousand years before it was born? Certainly nothing shocks us more rudely than this doctrine; and yet, without this mystery—the most incomprehensible of all—we are incomprehensible to ourselves. The knot of our condition takes its folds and turns in that abyss; so that man is more inconceivable without this mystery than this mystery is inconceivable to man.

If we should dream the same thing every night, it would affect us as much as the objects we see every day; and if an artisan were sure of dreaming every night, for twelve hours, that he was king, I believe that he would be almost as happy as a king who should dream every night, for twelve hours, that he was an artisan. If we should dream every night that we were pursued by enemies and distressed by painful phantoms, or that we were passing every day in diverse occupations such as traveling, we should suffer almost as much as if all this were true, and we should dread to go to sleep, just as we dread to wake when we fear to meet, in reality, such misfortunes. In short, these dreams would bring almost the same troubles as the reality. But since dreams are all different, and in themselves so diversified, what we see in them affects us less than what we see when awake, because of the continuity of the latter—though this is not so continuous and identical as not to change; but the change is less abrupt, except occasionally, as when one is on a journey; and then we say: "It seems to me that I was dreaming"; for life is only a little less inconstant dream.

We assume that all men think and feel in the same way, but the assumption is a gratuitous one, for we have no proof of it. I see well that people use the same words on the same occasions, and that whenever two men see a body change place they both express their perceptions of the identical event by the same words, saying—each of them—that it has moved; and from this conformity in the application

of the words we have a strong belief in the conformity of the ideas. But this is not absolutely convincing,—does not produce the highest degree of conviction,—although it is enough to justify us in wagering in the affirmative, since we know that we often draw the same conclusion from different premises.

Suppose that two persons tell foolish stories, one having a double sense which is understood in the secret, the other having only a single sense; if some one who is not in the secret hears the two discoursing in this manner he will pronounce the same judgment upon both. But if later, in the rest of the conversation, the one says things that are angelic and the other only what is flat and commonplace, he will judge that the former spoke in a mystery, and not the latter; since the one has shown clearly that he is capable of absurdities and also of mysteries, and the other that he is incapable of mysteries and capable of absurdities. The Old Testament is a cipher.

XII. What a difference there is between books! I am not surprised that the Greeks made the "Iliad," nor the Egyptians and Chinese their histories. It is only necessary to see how this is brought about.

These fabulous historians are not contemporaries of the things which they describe. Homer writes a romance which he gives out as such; for no one doubts that Troy and Agamemnon were as non-existent as the apple of gold. He had no thought of making a history out of it, but only an entertainment. His book is the only one of his time; the beauty of the work makes it live; every one studies it and talks of it; one must know it; each knows it by heart. Four hundred years later the witnesses of these things are no longer living, and no one can tell of his own knowledge whether it is a fable or a history: one has learned of it only from his ancestors, and it may pass for true.

Every history that is not contemporary is to be suspected: thus the books of the Sibyls and of Trismegistus, and so many others which have been written in the world, are false, and have been found to be false in the course of time. But it is not so with contemporary authors.

There is a great difference between a book which is written by a particular individual and is dispersed by him among the people, and a book which makes a people itself. One cannot doubt that the book is as old as the people.

The greatness and the wretchedness of man are so obvious that the true religion must, of necessity, teach us that there is some great principle of greatness in man and also a principle of wretchedness. It must, then, give us an explanation of those contrarities.

In order to make man happy it must show him that there is a God;

that we ought to love him; that our true felicity is to be in him, and our only evil is to be separated from him; that it recognizes that we are full of darkness, which prevents us from knowing and loving him; and that since our duty constrains us to love God while our lusts turn us away from him, we are full of injustice. It must give a reason for our antagonism toward God and our own welfare; it must show us the remedies for these impotences and the means of obtaining these remedies. Let one examine from this point of view all the religions in the world and see whether there is any other than the Christian which satisfies these conditions.

Shall it be the philosophers who offer us as the whole good the goods which are in ourselves? Is this the true good? Have they found the remedy for our ills? Is it the way to cure the presumption of man to make him the equal of God? Have those who reduce us to the level of the brutes, and the Mohammedans, who, as the highest good, offer us earthly delights even in eternity, found the remedy for our lusts?

Look, says Christianity, neither for truth nor for consolation from men. I am he who has formed you and who alone can teach you what you are. But you are no longer in the state in which I framed you. I created man holy, innocent, perfect; I filled him with light and with intelligence; I communicated to him my glory and my marvelous acts. Man's eye saw then the majesty of God. He was not then enveloped by the shadows which blind him, nor subject to the mortality and the miseries which afflict him. But he was not able to sustain so much glory without falling into presumption. He wished to become self-centered and independent of my aid. He withdrew from my control; and since he would make himself equal to me by the desire of finding his happiness in himself, I abandoned him to himself; and causing the creatures which had been subject to him to revolt, I made them his enemies; so that now man has become like the brutes and is so estranged from me that he retains scarcely a confused gleam of his Creator—so troubled, or extinct, has all his knowledge become! His senses, independent of reason and often masters of it, have carried him into the pursuit of pleasure. All creatures either afflict or tempt him, and master him either by their force or by their charm—a tyranny more terrible and more imperious.

Such is now man's condition. He retains a certain strong instinctive feeling of the happiness of his primitive nature, and he is plunged in the wretchedness of blindness and lust, which have become his second nature.

The true nature of man, his true good, true virtue, and true religion, are things which cannot be known apart from one another.

That a religion may be true it is necessary for it to reveal a knowledge of our nature. It must know its greatness and its little-

ness and the reason of both. What religion has exhibited this knowledge except the Christian?

The mark of the true religion is that it constrains us to love God. This is very right. Yet no other religion than our own has ordered it; ours has done so. It should also be acquainted with man's lusts and impotence; ours has this knowledge. It must have applied remedies for these evils; one is prayer. No other religion has asked of God power to live and follow him.

When I see the blindness and wretchedness of man—when I behold the whole universe dumb, and man without light, abandoned to himself, astray, as it were, in this corner of the universe, ignorant of who placed him here, of what he has to do here, and of what will become of him when he dies—I am terrified like one who has been carried in his sleep to a barren and frightful island, and who, when he awakes, knows not where he is nor how he can escape. Hence I am amazed that so wretched a condition does not plunge men into despair. I see others about me of a like nature; I ask them if they are better informed than I, and they say, No; and thereupon these miserable wanderers, having looked about them and seen certain objects that are attractive, devote and attach themselves to these. As for me, I cannot do this, and having considered how probable it appears to be that there is something other than what I see, I have sought to find out whether this God has not left some impress of himself.

I see many religions which contradict one another, and which, consequently, are all false save one. Each wishes to be believed on its own authority and threatens infidels. Yet I do not believe them for all that; every one can say that—every one can call himself a prophet. But I see the Christian religion, in which I find the prophecies fulfilled—and this not every one can do.

Without this divine knowledge what could men do except uplift themselves by the inward sense of their past greatness, which still abides in them, or be overwhelmed by the vision of their present weakness? For, since they do not see the whole truth, they could not attain a perfect virtue. Inasmuch as some regard nature as uncorrupted, others as incurable, they could not escape either pride or sloth, which are the two sources of all vice; since they must either abandon themselves to them through cowardice or escape them through pride. For if they knew the excellence of man, they were ignorant of his corruption; so that while they escaped sloth they lost themselves in pride. And if they were aware of the infirmity of his nature, they knew not its dignity; so that they were able to shun vanity, but only to plunge themselves into despair.

Thence came the various sects of Stoics and Epicureans, of dogmatists, of Academicians, etc. The Christian religion alone has been able to cure these vices—not by driving one out by means of the

other, according to the wisdom of this world, but by driving out both by the simplicity of the Gospel. For it teaches the righteous that it elevates them even to a participation in the divine nature, and that in this exalted state they still carry within themselves the source of all the corruption which throughout life rendered them subject to error, to misery, to death, to sin; and it proclaims to the most wicked that they are capable of the grace of their Redeemer. Thus making those tremble whom it justifies, and consoling those whom it condemns, it so justly tempers fear with hope, by that double capacity of grace and of sin which is common to all, that it humbles infinitely more than reason alone can, yet without despair; and it exalts infinitely more than natural pride, yet without puffing up; in this way making it apparent that since it alone is exempt from error and vice, to it alone belong the instruction and correction of men.

Who, then, can refuse to believe, and to adore these heavenly lights? For is it not clearer than day that we perceive within ourselves certain indelible marks of goodness? Is it not also true that we experience every hour the effects of our deplorable condition? Do not, then, this chaos and this monstrous confusion proclaim the truth of these two states with a voice so powerful that it is impossible to resist it?

The twofoldness of human nature is so obvious that some have thought that we have two souls: a single subject appears to them to be incapable of such and so sudden changes—from unbounded presumption to a horrible depression of the heart.

All these contradictions, which seemed to carry me farther from the knowledge of religion, have rather led me more directly to the truth.

Christianity is strange! It bids man recognize himself as vile,—even abominable,—and at the same time commands him to aspire to be like God. Without such a counterpoise this exaltation would make him horribly vain and this abasement horribly abject.

Misery counsels despair; pride counsels presumption. The incarnation shows man the greatness of his misery by the greatness of the remedy of which he had need.

The perfections of nature show that she is the image of God; her defects show that she is only his image.

If there were no obscurity, man would not be aware of his corruption; if there were no light, he would not hope for a remedy. Thus it is not only right for us, but also useful, that God should be in part hidden from us and in part revealed, since it is equally dangerous for man to know God without knowing his own wretchedness and to know his wretchedness without knowing God.

A miracle, says one, would confirm my belief. He says this when he does not see it. Reasons seen from afar appear to limit our view,

but when we reach them we begin to see beyond them. Nothing can lessen the mobility of our spirit. There is, they say, no rule which is without exception, and no truth so general that it is not defective on some side. It is enough that it is not absolutely universal for us to regard the matter in hand as a case for the application of exception, and to say: This is not always true; hence there are instances in which it is false. It only remains to show that this is one of them; and one must be very awkward or very unfortunate if he does not find it to be so some day.

Jesus is an obscurity (what the world calls "obscurity") so great that the historians, who wrote only of important matters of state, were scarcely aware of his existence!

Jesus Christ said grand things so simply that it seems as though he had not thought about them, and yet so clearly that one sees that he must have reflected upon them. This clearness joined with this simplicity is wonderful.

Who taught the Evangelists the qualities of a perfectly heroic soul, that they should portray it so perfectly in Jesus Christ? Why did they describe him as weak in his agony? Did they not know how to portray a steadfast death? Yes, without doubt, for the same St. Luke portrays the death of Stephen as more courageous than that of Jesus Christ. They make him, then, capable of fear before the necessity of dying comes, and then entirely strong. But they exhibit him as so afflicted only when he afflicts himself: when men afflict him he is altogether strong.

Man is not worthy of God, but he is not incapable of being rendered worthy.

It is unworthy of God to unite himself with wretched man; but it is not unworthy of God to draw man from his misery.

Great geniuses, have their empire, their renown, their grandeur, their triumph, and their splendor, and need not carnal greatness, with which they have no connection. They are seen, not with the eyes, but with the spirit; that is enough.

The saints have their empire, their renown, their greatness, their splendor, and need no carnal or intellectual greatness, with which these have no connection, for they neither add anything nor take anything away.

Archimedes, without renown, would be held in the same veneration. He fought no battles that eye could see; but he bequeathed to all minds his discoveries. How great is his renown in the realm of intellect!

Jesus Christ, without wealth, with no external manifestation of scientific knowledge, stands alone in his own order of holiness. He gave the world no discovery; he reigned over no kingdom: but he was humble; long-suffering; holy, holy, holy before God; terrible to evil

spirits; sinless. Oh, in what great pomp and prodigious magnificence did he come to the eyes of the heart which discerned wisdom!

It would have been idle for Archimedes to have played the prince in his works on geometry, although he was one. It would have been useless for our Lord Jesus Christ, in order to shine in his kingdom of holiness, to come as a king; but he came in the splendor of his own order.

It is absurd to be shocked at the lowliness of Jesus Christ, as if this lowliness were of the same order as the greatness which he came to reveal. Let one consider this greatness in his life in his passion, in his obscurity, in his death, in his choice of his disciples, in their desertion of him, in his secret resurrection, and the rest; one will see it to be so vast that one will not be likely to be shocked by a lowliness that is not of the same kind. But there are some who can admire only carnal greatness, as though intellectual greatness did not exist; while others admire only the latter, as though there were not infinitely loftier heights in wisdom.

XIII. In his passion Jesus suffered the torments which man inflicted on him, but in his agony he suffered those which he inflicted on himself; *turbavit semetipsum*. This is a punishment from a hand not human, but almighty, and one must needs be almighty to endure it.

Jesus seeks at least some consolation in his three dearest friends, and they sleep. He begs them to watch with him awhile, and they abandon him with complete indifference, having so little compassion that it cannot, for a moment, prevent them from sleeping. And thus Jesus was left alone to the wrath of God.

Jesus is alone in the world, without one, not merely to share his sufferings, but even to know of it; Heaven and he are alone in this knowledge.

Jesus is in a garden—not, like the first Adam, in one full of delights, in which he was lost and all the human race; but in one full of suffering, in which he saved himself and the whole human race.

He endures this suffering and the desertion in the horror of night. I believe that Jesus never complained save this once; but then he complained as if he could no longer restrain his excessive sorrow: "My soul is sorrowful, even unto death."

Jesus seeks companionship and consolation from men. This is the only instance in his whole life, it seems to me. But he does not receive it, for his disciples sleep.

Jesus will be in agony until the end of the world; until then we must not sleep.

Jesus, in the midst of universal desertion even by the friends chosen to watch with him, finding them asleep, is grieved on account of the danger to which they expose, not him, but themselves; he warns them of their own safety and welfare with a warm tenderness

for them during their ingratitude; he warns them that the spirit is willing and the flesh is weak.

Jesus finding them still sleeping, unhindered by considerations either for themselves or for him, had the kindness not to waken them, and let them sleep on.

Jesus prays, in uncertainty with regard to the will of the Father, and fears death; but when he knows the Father's will he advances to offer himself to death. *Eamus Processit.* (John.)

While his disciples slept, Jesus wrought their salvation. He has done this for each of the just while they slept both in the nothingness preceding their birth and in their sense since their birth.

He prays only once that the cup may pass from him, and then with submission; and twice that it should come if it were necessary.

Be consoled: thou wouldst not have sought me if thou hadst not found me.

I thought on thee in my agony; I shed such drops of blood for thee!

Dost thou wish that I should always shed the blood of my humanity, and that thou shouldst shed no tears?

Conversion is my affair: fear not, and pray with confidence as if for me.

Physicians will not cure thee, for thou must die at last: it is I who heal and render the body immortal.

I must add my wounds to his, and join myself to him, and he will save me in saving himself.

The false justice of Pilate resulted only in causing Jesus Christ to suffer; for he caused him to be scourged, by his false justice, and then slew him. It would have been better to have slain him first. Thus the falsely just. They do good works and evil to please the world and show that they are not wholly for Jesus Christ; for they are ashamed of him. And, at last, in great temptations and emergencies they slew him.

I love poverty because he loved it. I love wealth because it gives the means of aiding the unfortunate. I keep my faith with every one. I render not evil to those who wrong me; but I wish for them a condition like my own, in which one receives from men neither evil nor good. I try to be just, true, sincere, and faithful to all men, and I have a tender affection for those with whom God has more intimately connected me, and whether I am alone or in the presence of men, all my actions are performed in the sight of God, who must judge them and to whom I have consecrated them all. Such are my sentiments, and every day of my life I bless my Redeemer, who has implanted them in me and who has transformed me from a man full of weakness, wretchedness, lust, pride, and ambition, into a man exempt from all these evils through the power of his grace,

to which all the glory belongs, since in me there is only misery and error.

To be a member is to have life, being, and movement, only through the spirit of the body, and for the body. The separated member, no longer seeing the body to which it belongs, has an existence which tends only to destruction and death.

Nevertheless, it believes that it is a whole; and not seeing the body on which it depends, it believes that it depends only upon itself, and wishes to make itself both center and body. But having in itself no principle of life, it only goes astray and is amazed in the uncertainty of its being, perceiving clearly that it is not a body, yet not perceiving that it is a member of a body. At last, when it has come to know itself, it has, as it were, returned home, loving itself only for the body's sake, and bewailing its past errors.

If the foot had always been ignorant that it belonged to a body, and that there was a body on which it depended; if it had had a knowledge and love of itself only; and if it should come to know that it belonged to a body upon which it depended, what regret it would feel, what confusion at its past life—at having been useless to the body which had controlled its entire life, and which would have annihilated the foot if it had separated itself from the foot as the foot had separated itself from the body! What prayers to be kept in the body! And with what submissiveness would it have yielded itself to the control of the will which rules the body, even to the point of consenting to be cut off, rather than lose its quality of member—for every member must be willing to perish for the sake of the body for which alone it exists.

If there is a God, we ought to love only him and not his transitory creatures. The reasoning of the wicked in "Wisdom" is founded only on the assumption that there is no God. Let this be granted, they say, and we will take delight in the creature: it is a *pis-aller*. But if they had known that there was a God to love, they would have reached a directly opposite conclusion. And this is the conclusion of the wise: there is a God; let us not delight in the creature. Then all that inclines us to attach ourselves to the creature is evil, since it hinders us from serving God if we know him and from seeking him if we are ignorant of him. But we are full of lust: then we are full of evil; then we ought to hate ourselves and everything which leads us to attach ourselves to any other than God.

As there are two sources of our sins,—pride and indolence,—God has revealed in himself two attributes for their cure—his compassion and his justice. The property of justice is to abase pride, however holy our works may be, *et non intres iudicium*; and the property of compassion is to combat sloth by inviting to good works, according to this passage: "The compassion of God leads to repentance"; and

this other of the Ninevites: "Let us do penance, to see if peradventure he will have pity on us." And this compassion is so far from authorizing slackness that it is, on the contrary, the quality which formally combats it, so that instead of saying, if there were no compassion in God it would be necessary to make every kind of effort for that virtue, it must be said, on the contrary, that it is because there is a God of compassion that these efforts should be made.

Abraham took nothing for himself, but only for his servants; so the righteous man takes nothing of the world or of its plaudits for himself, but only for his passions, of which he is master, saying to them, "Go and "Come." *Sub te erit appetitus tuus*. The passions thus controlled are virtues—even God ascribes avarice, jealousy, wrath to himself; and they are as much virtues as kindness, patience, constancy, which are also passions. We should employ them as our slaves, and, while giving to them their food, prevent the soul from partaking of it; for when the passions are the masters they become vices, and then they give the soul their own food, and the soul eats it and is poisoned.

The knowledge of God is very far from the love of him.

Men never do evil so thoroughly and with so light a heart as when they do it for conscience' sake.

Experience shows that there is a vast difference between devoutness and goodness.

A TREATISE OF HUMAN NATURE

BY DAVID HUME

(*David Hume, Scottish historian and philosopher, was born in Edinburgh, Scotland, 1711. He received his education at Edinburgh University. His first work was a failure. He wrote the history of England but his first great work was "Natural History of Religion". He was honored in Paris and returning to Edinburgh he died in 1776, a much respected man.*)

OF PRIDE AND HUMILITY

SECTION I

DIVISION OF THE SUBJECT

As all the perceptions of the mind may be divided into *impressions* and *ideas*, so the impressions admit of another division into *original* and *secondary*. This division of the impressions is the same with that which I formerly made use of when I distinguished them into impressions of *sensation* and *reflection*. Original impressions, or impressions of sensation, are such as, without any antecedent perception, arise in the soul, from the constitution of the body, from the animal spirits, or from the application of objects to the external organs. Secondary, or reflective impressions, are such as proceed from some of these original ones, either immediately, or by the interposition of its idea. Of the first kind are all the impressions of the senses, and all bodily pains and pleasures: of the second are the passions, and other emotions resembling them.

It is certain that the mind, in its perceptions, must begin somewhere; and that since the impressions precede their correspondent ideas, there must be some impressions which, without any introduction make their appearance in the soul. As these depend upon natural and physical causes, the examination of them would lead me too far from my present subject, into the sciences of anatomy and natural philosophy. For this reason I shall here confine myself to those other impressions, which I have called secondary and reflective, as arising either from the original impressions, or from their ideas. Bodily pains and pleasures are the source of many passions, both when felt and considered by the mind; but arise originally in the soul, or in the body, whichever you please to call it, without any preceding

thought or perception. A fit of the gout produces a long train of passions, as grief, hope, fear; but is not derived immediately from any affection or idea.

The reflective impressions may be divided into two kinds, viz: the *dalm* and *violent*. Of the first kind is the sense of beauty and deformity in action, composition, and external objects. Of the second are the passions of love and hatred, grief and joy, pride and humility. This division is far from being exact. The raptures of poetry and music frequently rise to the greatest height; while those other impressions, properly called *passions*, may decay into so soft an emotion, as to become in a manner imperceptible. But as, in general, the passions are more violent than the emotions arising from beauty and deformity, these impressions have been commonly distinguished from each other. The subject of the human mind being so copious and various, I shall here take advantage of this vulgar and specious division, that I may proceed with the greater order; and, having said all I thought necessary concerning our ideas, shall now explain those violent emotions or passions, their nature, origin, causes and effects.

When we take a survey of the passions, there occurs a division of them into *direct* and *indirect*. By direct passions I understand such as arise immediately from good or evil, from pain or pleasure. By indirect, such as proceed from the same principles, but by the conjunction of other qualities. This distinction I cannot at present justify or explain any further. I can only observe in general, that under the indirect passions I comprehend pride, humility, ambition, vanity, love, hatred, envy, pity, malice, generosity, with their dependents. And under the direct passions, desire, aversion, grief, joy, hope, fear, despair, and security. I shall begin with the former.

SECTION II

OF PRIDE AND HUMILITY, THEIR OBJECTS AND CAUSES

THE passions of *pride* and *humility* being simple and uniform impressions, it is impossible we can ever, by a multitude of words, give a just definition of them, or indeed of any of the passions. The utmost we can pretend to is a description of them, by an enumeration of such circumstances as attend them: but as these words, *pride* and *humility*, are of general use, and the impressions they represent the most common of any, every one, of himself, will be able to form a just idea of them, without any danger of mistake. For which reason, not to lose time upon preliminaries, I shall immediately enter upon the examination of these passions.

It is evident that pride and humility, though directly contrary, have yet the same *object*. This object is self, or that succession of related ideas and impressions, of which we have an intimate memory and consciousness. Here the view always fixes when we are actuated by either of these passions. According as our idea of ourself is more or less advantageous, we feel either of those opposite affections, and are elated by pride, or dejected with humility. Whatever other objects may be comprehended by the mind, they are always considered with a view to ourselves; otherwise they would never be able either to excite these passions, or produce the smallest increase or diminution of them. When self enters not into the consideration, there is no room either for pride or humility.

But though that connected succession of perceptions, which we call *self*, be always the object of these two passions, it is impossible it can be their *cause*, or be sufficient alone to excite them. For as these passions are directly contrary, and have the same object in common; were their object also their cause, it could never produce any degree of the one passion, but at the same time it must excite an equal degree of the other; which opposition and contrariety must destroy both. It is impossible a man can at the same time be both proud and humble; and where he has different reasons for these passions, as frequently happens, the passions either take place alternately, or, if they encounter, the one annihilates the other, as far as its strength goes, and the remainder only of that which is superior, continues to operate upon the mind. But in the present case neither of the pas-

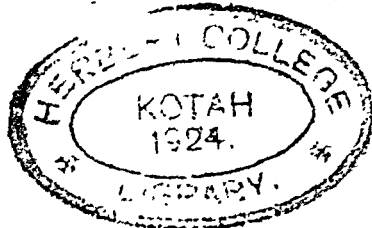
sions could ever become superior; because, supposing it to be the view only of ourself which excited them, that being perfectly indifferent to either, must produce both in the very same proportion; or, in other words, can produce neither. To excite any passion, and at the same time raise an equal share of its antagonist, is immediately to undo what was done, and must leave the mind at last perfectly calm and indifferent.

We must therefore make a distinction betwixt the cause and the object of these passions; betwixt that idea which excites them, and that to which they direct their view when excited. Pride and humility, being once raised, immediately turn our attention to ourself, and regard that as their ultimate and final object; but there is something further requisite in order to raise them: something, which is peculiar to one of the passions, and produces not both in the very same degree. The first idea that is presented to the mind is that of the cause or productive principle. This excites the passion connected with it; and that passion, when excited, turns our view to another idea, which is that of self. Here then is a passion placed betwixt two ideas, of which the one produces it, and the other is produced by it. The first idea therefore represents the *cause*, the second the *object* of the passion.

To begin with the causes of pride and humility; we may observe, that their most obvious and remarkable property is the vast variety of *subjects* on which they may be placed. Every valuable quality of the mind, whether of the imagination, judgment, memory, or disposition; wit, good sense, learning, courage, justice, integrity; all these are the causes of pride, and their opposites of humility. Nor are these passions confined to the mind, but extend their view of the body likewise. A man may be proud of his beauty, strength, agility, good mien, address in dancing, riding, fencing, and of his dexterity in any manual business of manufacture. But this is not all. The passion, looking further, comprehends whatever objects are in the least allied or related to us. Our country, family, children, relations, riches, houses, gardens, horses, dogs, clothes; any of these may become a cause either of pride or of humility.

From the consideration of these causes, it appears necessary we should make a new distinction in the causes of the passion, betwixt that *quality* which operates, and the *subject* on which it is placed. A man, for instance, is vain of a beautiful house which belongs to him, or which he has himself built and contrived. Here the object of the passion is himself, and the cause is the beautiful house: which cause again is subdivided into two parts, viz: the quality, which operates upon the passion, and the subject, in which the quality inheres. The quality is the beauty, and the subject is the house, considered as his property or contrivance. Both these parts are essential, nor is the

distinction vain and chimerical. Beauty, considered merely as such, unless placed upon something related to us, never produces any pride or vanity; and the strongest relation alone, without beauty, or something else in its place, has as little influence on that passion. Since, therefore, these two particulars are easily separated, and there is a necessity for their conjunction, in order to produce the passion, we ought to consider them as component parts of the cause; and infix in our minds an exact idea of this distinction.



SECTION III

WHENCE THESE OBJECTS AND CAUSES ARE DERIVED

BEING so far advanced as to observe a difference betwixt the *object* of the passions and their *cause*, and to distinguish in the cause the *quality*, which operates on the passions, from the *subject*, in which it inheres; we now proceed to examine what determines each of them to be what it is, and assigns such a particular object and quality, and subject to these affections. By this means we shall fully understand the origin of pride and humility.

It is evident, in the first place, that these passions are determined to have self for their *object*, not only by a natural, but also by an original property. No one can doubt but this property is *natural*, from the constancy and steadiness of its operations. It is always self, which is the object of pride and humility; and whenever the passions look beyond, it is still with a view to ourselves; nor can any person or object otherwise have any influence upon us.

That this proceeds from an *original* quality or primary impulse, will likewise appear evident, if we consider that it is the distinguishing characteristic of these passions. Unless nature had given some original qualities to the mind, it could never have any secondary ones; because in that case it would have no foundation for action, nor could ever begin to exert itself. Now these qualities, which we must consider as original, are such as are most inseparable from the soul, and can be resolved into no other: and such is the quality which determines the object of pride and humility.

We may, perhaps, make it a greater question, whether the causes that produce the passion be as *natural* as the object to which it is directed, and whether all that vast variety proceeds from caprice, or from the constitution of the mind. This doubt we shall soon remove, if we cast our eye upon human nature, and consider that, in all nations and ages, the same objects still give rise to pride and humility; and that upon the view even of a stranger, we can know pretty nearly what will either increase or diminish his passions of this kind. If there be any variation in this particular, it proceeds from nothing but a difference in the tempers and complexions of men, and is, besides, very inconsiderable. Can we imagine it possible, that while human nature remains the same, men will ever become entirely indifferent

to their power, riches, beauty, or personal merit, and that their pride and vanity will not be affected by these advantages?

But though the causes of pride and humility be plainly *natural*, we shall find, upon examination, that they are not *original*, and that it is utterly impossible they should each of them be adapted to these passions by a particular provision and primary constitution of nature. Besides their prodigious number, many of them are the effects of art, and arise partly from the industry, partly from the caprice, and partly from the good fortune of men. Industry produces houses, furniture, clothes. Caprice determines their particular kinds and qualities. And good fortune frequently contributes to all this, by discovering the effects that result from the different mixtures and combinations of bodies. It is absurd therefore to imagine that each of these was foreseen and provided for by nature, and that every new production of art, which causes pride or humility, instead of adapting itself to the passion by partaking of some general quality that naturally operates on the mind, is itself the object of an original principle, which till then lay concealed in the soul, and is only by accident at last brought to light. Thus the first mechanic that invented a fine scrutoire, produced pride in him who became possessed of it, by principles different from those which made him proud of handsome chairs and tables. As this appears evidently ridiculous, we must conclude, that each cause of pride and humility is not adapted to the passions by a distinct original quality, but that there are some one or more circumstances common to all of them, on which their efficacy depends.

Besides, we find in the course of nature, that though the effects be many, the principles from which they arise are commonly but few and simple, and that it is the sign of an unskilful naturalist to have recourse to a different quality, in order to explain every different operation. How much more must this be true with regard to the human mind, which, being so confined a subject may justly be thought incapable of containing such a monstrous heap of principles, as would be necessary to excite the passions of pride and humility, were each distinct cause adapted to the passion by a distinct set of principles!

Here, therefore, moral philosophy is in the same condition as natural, with regard to astronomy before the time of Copernicus. The ancients, though sensible of the maxim, *that Nature does nothing in vain*, contrived such intricate systems of the heavens, as seemed inconsistent with true philosophy, and gave place at last to something more simple and natural. To invent without scruple a new principle to every new phenomenon, instead of adapting it to the old; to overload our hypothesis with a variety of this kind, are certain proofs that none of these principles is the just one, and that we only desire, by a number of falsehoods, to cover our ignorance of the truth.

SECTION IV

OF THE RELATIONS OF IMPRESSIONS AND IDEAS

THUS we have established two truths without any obstacle of difficulty, *that it is from natural principles this variety of causes excite pride and humility, and that it is not by a different principle each different cause is adapted to its passion.* We shall now proceed to inquire how we may reduce these principles to a lesser number, and find among the causes something common on which their influence depends.

In order to this, we must reflect on certain properties of human nature, which, though they have a mighty influence on every operation both of the understanding and passions, are not commonly much insisted on by philosophers. The *first* of these is the association of ideas, which I have so often observed and explained. It is impossible for the mind to fix itself steadily upon one idea for any considerable time; nor can it by its utmost efforts ever arrive at such a constancy. But however changeable our thoughts may be, they are not entirely without rule and method in their changes. The rule by which they proceed, is to pass from one object to what is resembling, contiguous to, or produced by it. When one idea is present to the imagination, any other, united by these relations naturally follows it, and enters with more facility by means of that introduction.

The *second* property I shall observe in the human mind as a like association of impressions. All resembling impressions are connected together, and no sooner one arises than the rest immediately follow. Grief and disappointment give rise to anger, anger to envy, envy to malice, and malice to grief again, until the whole circle be completed. In like manner our temper, when elevated with joy, naturally throws itself into love, generosity, pity, courage, pride, and the other resembling affections. It is difficult for the mind, when actuated by any passion, to confine itself to that passion alone, without any change or variation. Human nature is too inconstant to admit of any such regularity. Changeableness is essential to it. And to what can it so naturally change as to affections or emotions, which are suitable to the temper, and agree with that set of passions which then prevail? It is evident then there is an attraction or association among impressions, as well as among ideas; though with this remarkable difference,

that ideas are associated by resemblance, contiguity, and causation, and impressions only by resemblance.

In the *third* place, it is observable of these two kinds of association, that they very much assist and forward each other, and that the transition is more easily made where they both concur in the same object. Thus, a man who, by an injury from another, is very much discomposed and ruffled in his temper, is apt to find a hundred subjects of discontent, impatience, fear, and other uneasy passions, especially if he can discover these subjects in or near the person who was the cause of his first passion. Those principles which forward the transition of ideas here concur with those which operate on the passions; and both uniting in one action, bestow on the mind a double impulse. The new passion, therefore, must arise with so much greater violence, and the transition to it must be rendered so much more easy and natural.

Upon this occasion I may cite the authority of an elegant writer, who expresses himself in the following manner: "As the fancy delights in everything that is great, strange, or beautiful, and is still more pleased the more it finds of these perfections in the *same* object, so it is capable of receiving a new satisfaction by the assistance of another sense. Thus, any continued sound, as the music of birds or a fall of waters, awakens every moment the mind of the beholder, and makes him more attentive to the several beauties of the place that lie before him. Thus, if there arises a fragrancy of smells or perfumes, they heighten the pleasure of the imagination, and make even the colors and verdure of the landscape appear more agreeable; for the ideas of both senses recommend each other, and are pleasanter together than when they enter the mind separately: as the different colors of a picture, when they are well disposed, set off one another, and receive an additional beauty from the advantage of the situation." In this phenomenon we may remark the association both of impressions and ideas, as well as the mutual assistance they lend each other.

SECTION V

OF THE INFLUENCE OF THESE RELATIONS ON PRIDE AND HUMILITY

THESE principles being established on unquestionable experience, I begin to consider how we shall apply them, by revolving over all the causes of pride and humility, whether these causes be regarded as the qualities that operate, or as subjects on which the qualities are placed. In examining these *qualities*, I immediately find many of them to concur in producing the sensation of pain and pleasure, independent of those affections which I here endeavor to explain. Thus the beauty of our person, of itself, and by its very appearance, gives pleasure as well as pride; and its deformity, pain as well as humility. A magnificent feast delights us, and a sordid one displeases. What I discover to be true in some instances, I *suppose* to be so in all, and take it for granted at present, without any further proof, that every cause of pride, by its peculiar qualities, produces a separate pleasure, and of humility a separate uneasiness.

Again, in considering the *subjects*, to which these qualities adhere, I make a new *supposition*, which also appears probable from many obvious instances, viz: that these subjects are either parts of ourselves or something nearly related to us. Thus the good and bad qualities of our actions and manners constitute virtue and vice, and determine our personal character, than which nothing operates more strongly on these passions. In like manner, it is the beauty or deformity of either vain or humble. The same qualities, when transferred to sub-our person, houses, equipage, or furniture, by which we are rendered jects, which bear us no relation, influence not in the smallest degree either of these affections.

Having thus in a manner supposed two properties of the causes of these affections, viz: that the *qualities* produce a separate pain or pleasure, and that the *subjects*, on which the qualities are placed, are related to self; I proceed to examine the passions themselves, in order to find something in them correspondent to the supposed properties of their causes. *First*, I find that the peculiar object of pride and humility is determined by an original and natural instinct, and that it is absolutely impossible, from the primary constitution of the mind, that these passions should ever look beyond self, or that individual person, of whose actions and sentiments each of us is inti-

mately conscious. Here at last the view always rests, when we are actuated by either of these passions; nor can we, in that situation of mind, ever lose sight of this object. For this I pretend not to give any reason; but consider such a peculiar direction of the thought as an original quality.

The *second* quality which I discover in these passions, and which I likewise consider as an original quality, is their sensations, or the peculiar emotions they excite in the soul, and which constitute their very being and essence. Thus, pride is a pleasant sensation, and humility a painful; and upon the removal of the pleasure and pain, there is in reality no pride nor humility. Of this our very feeling convinces us; and beyond our feeling, it is here in vain to reason or dispute.

If I compare therefore these two *established* properties of the passions, viz. their object, which is self, and their sensation, which is either pleasant or painful, to the two proposed properties of the causes, viz. their relation to self, and their tendency to produce a pain or pleasure independent of the passion; I immediately find, that taking these suppositions to be just, the true system breaks in upon me with an irresistible evidence. That cause, which excites the passion, is related to the object, which nature has attributed to the passion; the sensation, which the cause separately produces, is related to the sensation of the passion: from this double relation of ideas and impressions the passion is derived. The one idea is easily converted into its correlative; and the one impression into that which resembles and corresponds to it: with how much greater facility must this transition be made, where these movements mutually assist each other, and the mind receives a double impulse from the relations both of its impressions and ideas!

That we may comprehend this the better, we must suppose that nature has given to the organs of the human mind a certain disposition fitted to produce a peculiar impression or emotion, which we call *pride*: to this emotion she has assigned a certain idea, viz. that of *self*, which it never fails to produce. This contrivance of nature is easily conceived. We have many instances of such a situation of affairs. The nerves of the nose and palate are so disposed as in certain circumstances to convey such peculiar sensations to the mind: the sensations of lust and hunger always produce in us the idea of those peculiar objects, which are suitable to each appetite. These two circumstances are united in pride. The organs are so disposed as to produce the passion; and the passion, after its production, naturally produces a certain idea. All this needs no proof. It is evident we never should be possessed of that passion, were there not a disposition of mind proper for it; and it is as evident, that the passion

always turns our view to ourselves, and make us think of our own qualities and circumstances.

This being fully comprehended, it may now be asked, *Whether nature produces the passion immediately of herself, or whether she must be assisted by the co-operation of other causes?* For it is observable, that in this particular her conduct is different in the different passions and sensations. The palate must be excited by an external object, in order to produce any relish: but hunger arises internally, without the concurrence of any external object. But however the case may stand with other passions and impressions, it is certain that pride requires the assistance of some foreign object, and that the organs which produce it exert not themselves like the heart and arteries, by an original internal movement. For, *first*, daily experience convinces us, that pride requires certain causes to excite it, and languishes when unsupported by some excellency in the character, in bodily accomplishments, in clothes, equipage, or fortune. *Secondly*, it is evident pride would be perpetual if it arose immediately from nature, since the object is always the same, and there is no disposition of body peculiar to pride, as there is to thirst and hunger. *Thirdly*, humility is in the very same situation with pride; and therefore either must, upon this supposition, be perpetual likewise, or must destroy the contrary passion from the very first moment; so that none of them could ever make its appearance. Upon the whole, we may rest satisfied with the foregoing conclusion, that pride must have a cause as well as an object, and that the one has no influence without the other.

The difficulty, then, is only to discover this cause, and find what it is that gives the first motion to pride, and sets those organs in action which are naturally fitted to produce that emotion. Upon my consulting experience, in order to resolve this difficulty, I immediately find a hundred different causes that produce pride; and upon examining these causes, I suppose, what at first I perceive to be probable, that all of them concur in two circumstances, which are, that of themselves they produce an impression allied to the passion, and are placed on a subject allied to the object of the passion. When I consider after this the nature of *relation*, and its effects both on the passions and ideas, I can no longer doubt upon these suppositions, that it is the very principle which gives rise to pride, and bestows motion on those organs, which, being naturally disposed to produce that affection, require only a first impulse or beginning to their action. Anything that gives a pleasant sensation, and is related to self, excites the passion of pride, which is also agreeable, and has self for its object.

What I have said of pride is equally true of humility. The sensation of humility is uneasy, as that of pride is agreeable; for which reason the separate sensation arising from the causes must be re-

versed, while the relation to self continues the same. Though pride and humility are directly contrary in their effects and in their sensations, they have notwithstanding the same object; so that it is requisite only to change the relation of impressions without making any change upon that of ideas. Accordingly, we find that a beautiful house belonging to ourselves produces pride; and that the same house, still belonging to ourselves, produces humility, when by any accident its beauty is changed into deformity, and thereby the sensation of pleasure, which corresponded to pride, is transformed into pain, which is related to humility. The double relation between the ideas and impressions subsists in both cases, and produces an easy transition from the one emotion to the other.

In a word, nature has bestowed a kind of attraction on certain impressions and ideas, by which one of them, upon its appearance, naturally introduces it correlative. If these two attractions or associations of impressions and ideas concur on the same object, they mutually assist each other, and the transition of the affections and of the imagination is made with the greatest ease and facility. When an idea produces an impression, related to an impression, which is connected with an idea related to the first idea, these two impressions must be in a manner inseparable, nor will the one in any case be unattended with the other. It is after this manner that the particular causes of pride and humility are determined. The quality which operates on the passion produces separately an impression resembling it; the subject to which the quality adheres is related to self, the object of the passion: no wonder the whole cause, consisting of a quality and of a subject, does so unavoidably give rise to the passion.

To illustrate this hypothesis, we may compare it to that by which I have already explained the belief attending the judgments which we form from causation. I have observed, that in all judgments of this kind, there is always a present impression and a related idea; and that the present impression gives a vivacity to the fancy, and the relation conveys this vivacity, by an easy transition, to the related idea. Without the present impression, the attention is not fixed, nor the spirits excited. Without the relation, this attention rests on its first object, and has no further consequence. There is evidently a great analogy betwixt that hypothesis, and our present one of an impression and idea, that transfuse themselves into another impression and idea by means of their double relation: which analogy must be allowed to be no despicable proof of both hypotheses.

SECTION VI

LIMITATIONS OF THIS SYSTEM

BUT before we proceed further in this subject, and examine particularly all the causes of pride and humility, it will be proper to make some limitations to the general system, *that all agreeable objects, related to ourselves by an association of ideas and of impressions, produce pride, and disagreeable ones, humility*: and these limitations are derived from the very nature of the subject.

I. Suppose an agreeable object to acquire a relation to self, the first passion that appears on this occasion is joy; and this passion discovers itself upon a slighter relation than pride and vain-glory. We may feel joy upon being present at a feast, where our senses are regaled with delicacies of every kind: but it is only the master of the feast who, beside the same joy, has the additional passion of self-applause and vanity. It is true, men sometimes boast of a great entertainment at which they have only been present; and by so small a relation convert their pleasure into pride: but however this must in general be owned, that joy arrives from a more inconsiderable relation than vanity, and that many things, which are too foreign to produce pride, are yet able to give us a delight and pleasure. The reason of the difference may be explained thus. A relation is requisite to joy, in order to approach the object to us, and make it give us any satisfaction. But beside this, which is common to both passions, it is requisite to pride, in order to produce a transition from one passion to another, and convert the satisfaction into vanity. As it has a double task to perform, it must be endowed with double force and energy. To which we may add, that where agreeable objects bear not a very close relation to ourselves, they commonly do to some other person; and this latter relation not only excels, but even diminishes, and sometimes destroys the former, as we shall see afterwards.

Here then is the first limitation we must make to our general position, *that everything related to us, which produces pleasure or pain, produces likewise pride or humility*. There is not only a relation required, but a close one, and a closer than is required to joy.

II. The second limitation is, that the agreeable or disagreeable object be not only closely related, but also peculiar to ourselves,

or at least common to us with a few persons. It is a quality observable in human nature, and which we shall endeavor to explain afterwards, that everything, which is often presented, and to which we have been long accustomed, loses its value in our eyes, and is in a little time despised and neglected. We likewise judge of objects more from comparison than from their real and intrinsic merit; and where we cannot by some contrast enhance their value, we are apt to overlook even what is essentially good in them. These qualities of the mind have an effect upon joy as well as pride; and it is remarkable, that goods, which are common to all mankind, and have become familiar to us by custom, give us little satisfaction, though perhaps of a more excellent kind than those on which, for their singularity, we set a much higher value. But though this circumstance operates on both these passions, it has a much greater influence on vanity. We are rejoiced for many goods, which, on account of their frequency, give us no pride. Health, when it returns after a long absence, affords us a very sensible satisfaction; but is seldom regarded as a subject of vanity, because it is shared with such vast numbers.

The reason why pride is so much more delicate in this particular than joy, I take to be as follows. In order to excite pride, there are always two objects we must contemplate, viz. the *cause*, or that object which produces pleasure; and self, which is the real object of the passion. But joy has only one object necessary to its production, viz. that which gives pleasure; and though it be requisite that this bear some relation to self, yet that is only requisite in order to render it agreeable; nor is self, properly speaking, the object of this passion. Since, therefore, pride has, in a manner, two objects to which it directs our view, it follows, that where neither of them have any singularity, the passion must be more weakened upon that account than a passion which has only one object. Upon comparing ourselves with others, as we are every moment apt to do, we find we are not in the least distinguished; and, upon comparing the object we possess, we discover still the same unlucky circumstance. By two comparisons so disadvantageous, the passion must be entirely destroyed.

III. The third limitation is, that the pleasant or painful object be very discernible and obvious, and that not only to ourselves but to others also. This circumstance, like the two foregoing, has an effect upon joy as well as pride. We fancy ourselves more happy, as well as more virtuous or beautiful, when we appear so to others; but are still more ostentatious of our virtues than of our pleasures. This proceeds from causes which I shall endeavor to explain afterwards.

IV. The fourth limitation is derived from the inconstancy of the

cause of these passions, and from the short duration of its connection with ourselves. What is casual and inconstant gives but little joy, and less pride. We are not much satisfied with the thing itself; and are still less apt to feel any new degrees of self-satisfaction upon its account. We foresee and anticipate its change by the imagination, which makes us little satisfied with the thing: we compare it to ourselves, whose existence is more durable, by which means its inconstancy appears still greater. It seems ridiculous to infer an excellency in ourselves from an object which is of so much shorter duration, and attends us during so small a part of our existence. It will be easy to comprehend the reason why this cause operates not with the same force in joy as in pride; since the idea of self is not so essential to the former passion as to the latter.

V. I may add, as a fifth limitation, or rather enlargement of this system, that *general rules* have a great influence upon pride and humility, as well as on all the other passions. Hence we form a notion of different ranks of men, suitable to the power or riches they are possessed of; and this notion we change not upon account of any peculiarities of the health or temper of the persons, which may deprive them of all enjoyment in their possessions. This may be accounted for from the same principles that explained the influence of general rules on the understanding. Custom readily carries us beyond the just bounds in our passions as well as in our reasonings.

It may not be amiss to observe on this occasion, that the influence of general rules and maxims on the passions very much contributes to facilitate the effects of all the principles, which we shall explain in the progress of this Treatise. For it is evident, that if a person, full grown, and of the same nature with ourselves, were on a sudden transported into our world, he would be very much embarrassed with every object, and would not readily find what degree of love or hatred, pride or humility, or any other passion he ought to attribute to it. The passions are often varied by very inconsiderable principles; and these do not always play with a perfect regularity, especially on the first trial. But as custom and practice have brought to light all these principles, and have settled the just value of everything; this must certainly contribute to the easy production of the passions, and guide us, by means of general established maxims, in the proportions we ought to observe in preferring one object to another. This remark may, perhaps, serve to obviate difficulties that may arise concerning some causes which I shall hereafter ascribe to particular passions, and which may be esteemed too refined to operate so universally and certainly as they are found to do.

I shall close this subject with a reflection derived from these five limitations. This reflection is, that the persons who are proudest, and who, in the eye of the world, have most reason for their pride,

are not always the happiest; nor the most humble always the most miserable, as may at first sight be imagined from this system. An evil may be real, though its cause has no relation to us: it may be real, without being peculiar: it may be real without showing itself to others: it may be real, without being constant: and it may be real, without falling under the general rules. Such evils as these will not fail to render us miserable, though they have little tendency to diminish pride: and perhaps the most real and the most solid evils of life will be found of this nature.

SECTION VII

OF VICE AND VIRTUE

TAKING these limitations along with us, let us proceed to examine the causes of pride and humility, and see whether in every case we can discover the double relations by which they operate on the passions. If we find that all these causes are related to self, and produce a pleasure or uneasiness separate from the passion, there will remain no further scruple with regard to the present system. We shall principally endeavor to prove the latter point, the former being in a manner self-evident.

To begin with *vice* and *virtue*, which are the most obvious causes of these passions, it would be entirely foreign to my present purpose to enter upon the controversy, which of late years had so much excited the curiosity of the public, *whether these moral distinctions be founded on natural and original principles, or arise from interest and education*. The examination of this I reserve for the following book; and, in the meantime, shall endeavor to show, that my system maintains its ground upon either of these hypotheses, which will be a strong proof of its solidity.

For, granting that morality had no foundation in nature, it must still be allowed, that vice and virtue, either from self-interest or the prejudices of education, produce in us a real pain and pleasure; and this we may observe to be strenuously asserted by the defenders of that hypothesis. Every passion, habit, or turn of character (say they) which has a tendency to our advantage or prejudice, gives a delight or uneasiness; and it is from thence the approbation or disapprobation arises. We easily gain from the liberality of others, but are always in danger of losing by their avarice: courage defends us, but cowardice lays us open to every attack: justice is the support of society, but injustice, unless checked, would quickly prove its ruin: humility exalts, but pride mortifies us. For these reasons the former qualities are esteemed virtues, and the latter regarded as vices. Now, since it is granted there is a delight or uneasiness still attending merit or demerit of every kind, this is all that is requisite for my purpose.

But I go further, and observe, that this moral hypothesis and my present system not only agree together, but also that, allowing the

former to be just, it is an absolute and invincible proof of the latter. For if all morality be founded on the pain or pleasure which arises from the prospect of any loss or advantage that may result from our own characters, or from those of others, all the effects of morality must be derived from the same pain or pleasure, and, among the rest, the passion of pride and humility. The very essence of virtue, according to this hypothesis, is to produce pleasure, and that of vice to give pain. The virtue and vice must be part of our character, in order to excite pride or humility. What further proof can we desire for the double relation of impressions and ideas?

The same unquestionable argument may be derived from the opinion of those who maintain that morality is something real, essential, and founded on nature. The most probable hypothesis, which has been advanced to explain the distinction betwixt vice and virtue, and the origin of moral rights and obligations, is, that from a primary constitution of nature, certain characters and passions, by the very view and contemplation, produce a pain, and others in like manner excite a pleasure. The uneasiness and satisfaction are not only inseparable from vice and virtue, but constitute their very nature and essence. To approve of a character is to feel an original delight upon its appearance. To disapprove of it is to be sensible of an uneasiness. The pain and pleasure therefore being the primary causes of vice and virtue, must also be the causes of all their effects, and consequently of pride and humility, which are the unavoidable attendants of that distinction.

But, supposing this hypothesis of moral philosophy should be allowed to be false, it is still evident that pain and pleasure, if not the causes of vice and virtue, are at least inseparable from them. A generous and noble character affords a satisfaction even in the survey; and when presented to us, though only in a poem or fable, never fails to charm and delight us. On the other hand, cruelty and treachery displease from their very nature; nor is it possible ever to reconcile us to these qualities, either in ourselves or others. Thus, one hypothesis of morality is an undeniable proof of the foregoing system, and the other at worst agrees with it.

But pride and humility arise not from these qualities alone of the mind, which, according to the vulgar systems of ethics, have been comprehended as parts of moral duty, but from any other that has a connection with pleasure and uneasiness. Nothing flatters our vanity more than the talent of pleasing by our wit, good-humour, or any other accomplishment; and nothing gives us a more sensible mortification than a disappointment in any attempt of that nature. No one has ever been able to tell what *wit* is, and to show why such a system of thought must be received under that denomination, and such another rejected. It is only by taste we can decide concerning

it, nor are we possessed of any other standard upon which we can form a judgment of this kind. Now, what is this *taste*, from which true and false wit in a manner receive their being, and without which no thought can have a title to either of these denominations? It is plainly nothing but a sensation of pleasure from true wit, and of uneasiness from false, without our being able to tell the reasons of that pleasure and uneasiness. The power of bestowing these opposite sensations is, therefore, the very essence of true and false wit, and consequently the cause of that *pride* or *humility* which arises from them.

There may perhaps be some, who, being accustomed to the style of the schools and pulpit, and having never considered human nature in any other light, than that in which *they* place it, may here be surprised to hear me talk of virtue as exciting pride, which they look upon as a vice; and of vice as producing humility, which they have been taught to consider as a virtue. But not to dispute about words, I observe, that by *pride* I understand that agreeable impression, which arises in the mind, when the view either of our virtue, beauty, riches, or power, makes us satisfied with ourselves; and that by *humility* I mean the opposite impression. It is evident the former impression is not always vicious, nor the latter virtuous. The most rigid morality allows us to receive a pleasure from reflecting on a generous action; and it is by none esteemed a virtue to feel any fruitless remorse upon the thoughts of past villainy and baseness. Let us, therefore, examine these impressions, considered in themselves; and inquire into their causes, whether placed on the mind or body, without troubling ourselves at present with that merit or blame which may attend them.

SECTION VIII

OF BEAUTY AND DEFORMITY

WHETHER we consider the body as a part of ourselves, or assent to those philosophers who regard it as something external, it must still be allowed to be near enough connected with us to form one of these double relations, which I have asserted to be necessary to the causes of pride and humility. Wherever, therefore, we can find the other relation of impressions to join to this of ideas, we may expect with assurance either of these passions, according as the impression is pleasant or uneasy. But *beauty* of all kinds gives us a peculiar delight and satisfaction; as *deformity* produces pain, upon whatever subject it may be placed, and whether surveyed in an animate or inanimate object. If the beauty or deformity, therefore, be placed upon our own bodies, this pleasure or uneasiness must be converted into pride or humility, as having in this case all the circumstances requisite to produce a perfect transition of impressions and ideas. These opposite sensations are related to the opposite passions. The beauty or deformity is closely related to self, the object of both these passions. No wonder, then, our own beauty becomes an object of pride, and deformity of humility.

But this effect of personal and bodily qualities is not only a proof of the present system, by showing that the passions arise not in this case without all the circumstances I have required, but may be employed as a stronger and more convincing argument. If we consider all the hypotheses which have been formed either by philosophy or common reason, to explain the difference betwixt beauty and deformity, we shall find that all of them resolve into this, that beauty is such an order and construction of parts, as, either by the *primary constitution* of our nature, by *custom*, or by *caprice*, is fitted to give a pleasure and satisfaction to the soul. This is the distinguishing character of beauty, and forms all the difference betwixt it and deformity, whose natural tendency is to produce uneasiness. Pleasure and pain, therefore, are not only necessary attendants of beauty and deformity, but constitute their very essence. And, indeed, if we consider that a great part of beauty which we admire either in animals or in other objects is derived from the idea of convenience and utility, we shall make no scruple to assent to this opinion. That

shape which produces strength is beautiful in one animal; and that which is a sign of agility, in another. The order and convenience of a palace are no less essential to its beauty than its mere figure and appearance. In like manner the rules of architecture require, that the top of a pillar should be more slender than its base, and that because such a figure conveys to us the idea of security, which is pleasant; whereas the contrary form gives us the apprehension of danger, which is uneasy. From innumerable instances of this kind, as well as from considering that beauty, like wit, cannot be defined, but is discerned only by a taste or sensation, we may conclude that beauty is nothing but a form, which produces pleasure, as deformity is a structure of parts which conveys pain; and since the power of producing pain and pleasure make in this manner the essence of beauty and deformity, all the effects of these qualities must be derived from the sensation; and among the rest pride and humility, which of all their effects are the most common and remarkable.

This argument I esteem just and decisive; but in order to give greater authority to the present reasoning, let us suppose it false for a moment, and see what will follow. It is certain, then, that if the power of producing pleasure and pain forms not the essence of beauty and deformity, the sensations are at least inseparable from the qualities, and is even difficult to consider them apart. Now, there is nothing common to natural and moral beauty (both of which are the causes of pride), but this power of producing pleasure; and as a common effect always supposes a common cause, it is plain that pleasure must in both cases be the real and influencing cause of the passions. Again, there is nothing originally different betwixt the beauty of our bodies and the beauty of external and foreign objects, but that the one has a near relation to ourselves, which is wanting in the other. This original difference, and, among the rest, of their different influence upon the passion of pride, which is excited by the beauty of our person, but is not affected in the least by that of foreign and external objects. Placing then these two conclusions together, we find they compose the preceding system betwixt them, viz. that pleasure, as a related or resembling impression, when placed on a related object, by a natural transition produces pride, and its contrary, humility. This system, then, seems already sufficiently confirmed by experience, though we have not yet exhausted all our arguments.

It is not the beauty of the body alone that produces pride, but also its strength and force. Strength is a kind of power, and therefore the desire to excel in strength is to be considered as an inferior species of ambition. For this reason the present phenomenon will be sufficiently accounted for in explaining that passion.

Concerning all her bodily accomplishments, we may observe, in

general, that whatever in ourselves is either useful, beautiful, or surprising, is an object of pride, and its contrary humility. Now, it is obvious that everything useful, beautiful, or surprising, agrees in producing a separate pleasure, and agrees in nothing else. The pleasure, therefore, with relation to self, must be the cause of the passion.

Though it should not be questioned whether beauty be not something real, and different from the power of producing pleasure, it can never be disputed, that, as surprise is nothing but a pleasure arising from novelty, it is not, properly speaking, a quality in any object, but merely a passion or impression in the soul. It must therefore be from that impression that pride by a natural transition arises. And it arises so naturally, that there is nothing *in us, or belonging to us*, which produces surprise, that does not at the same time excite that other passion. Thus, we are vain of the surprising adventures we have met with, the escapes we have made, and dangers we have been exposed to. Hence the origin of vulgar lying; where men, without any interest, and merely out of vanity, heap up a number of extraordinary events, which are either the fictions of their brain, or, if true, have at least no connection with themselves. Their fruitful invention supplies them with a variety of adventures; and where that talent is wanting, they appropriate such as belong to others, in order to satisfy their vanity.

In this phenomenon are contained two curious experiments, which, if we compare them together, according to the known rules, by which we judge of cause and effect in anatomy, natural philosophy, and other sciences, will be an undeniable argument for that influence of the double relations above mentioned. By one of these experiments we find, that an object produces pride merely by the interposition of pleasure; and that because the quality by which it produces pride, is in reality nothing but the power of producing pleasure. By the other experiment we find, that the pleasure produces the pride by a transition along related ideas; because when we cut off that relation, the passion is immediately destroyed. A surprising adventure, in which we have been ourselves engaged, is related to us, and by that means produces pride: but the adventures of others, though they may cause pleasure, yet, for want of this relation of ideas, never excite that passion. What further proof can be desired for the present system?

There is only one objection to this system with regard to our body; which is, that though nothing be more agreeable than health, and more painful than sickness, yet commonly men are neither proud of the one, nor mortified with the other. This will easily be accounted for, if we consider the *second* and *fourth* limitations proposed to our general system. It was observed, that no object

ever produces pride or humility, if it has not something *peculiar* to ourself; as also, that every cause of that passion must be in some measure *constant*, and hold some proportion to the duration of ourself, which is its object. Now, as health and sickness vary incessantly to all men, and there is none who is *solely* or *certainly* fixed in either, these accidental blessings and calamities are in a manner separated from us, and are never considered as connected with our being and existence. And that this account is just, appears hence, that wherever a malady of any kind is so rooted in our constitution that we no longer entertain any hopes of recovery, from that moment it becomes an object of humility; as is evident in old men, whom nothing mortifies more than the consideration of their age and infirmities. They endeavor, as long as possible, to conceal their blindness and deafness, their rheums and gout; nor do they ever confess them without reluctance and uneasiness. And though young men are not ashamed of every headache or cold they fall into, yet no topic is so proper to mortify human pride, and make us entertain a mean opinion of our nature, than this, that we are every moment of our lives subject to such infirmities. This sufficiently proves that bodily pain and sickness are in themselves proper causes of humility; though the custom of estimating everything by comparison more than by its intrinsic worth and value, makes us overlook these calamities, which we find to be incident to every one, and causes us to form an idea of our merit and character independent of them.

We are ashamed of such maladies as affect others, and are either dangerous or disagreeable to them. Of the epilepsy, because it gives a horror to every one present; of the itch, because it is infectious; of the king's evil, because it commonly goes to posterity. Men always consider the sentiments of others in their judgment of themselves. This has evidently appeared in some of the foregoing reasonings, and will appear still more evidently, and be more fully explained afterwards.

SECTION IX

OF EXTERNAL ADVANTAGES AND DISADVANTAGES

BUT though pride and humility have the qualities of our mind and body, that is *self*, for their natural and more immediate causes, we find by experience that there are many other objects which produce these affections, and that the primary one is, in some measure, obscured and lost by the multiplicity of foreign and extrinsic. We found a vanity upon houses, gardens, equipages, as well as upon personal merit and accomplishments; and through these external advantages be in themselves widely distant from thought or a person, yet they considerably influence even a passion, which is directed to that as its ultimate object. This happens when external objects acquire any particular relation to ourselves, and are associated or connected with us. A beautiful fish in the ocean, an animal in a desert, and indeed anything that neither belongs, nor is related to us, has no manner of influence on our vanity, whatever extraordinary qualities it may be endowed with, and whatever degree of surprise and admiration it may naturally occasion. It must be some way associated with us in order to touch our pride. Its idea must hang in a manner upon that of ourselves; and the transition from the one to the other must be easy and natural.

But here it is remarkable, that though the relation of *resemblance* operates upon the mind in the same manner as contiguity and causation, in conveying us from one idea to another, yet it is seldom a foundation either of pride or of humility. If we resemble a person in any of the valuable parts of his character, we must, in some degree, possess the quality in which we resemble him; and this quality we always choose to survey directly in ourselves, rather than by reflection in another person, when we would found upon it any degree of vanity. So that though a likeness may occasionally produce that passion, by suggesting a more advantageous idea of ourselves, it is there the view fixes at last, and the passion its ultimate and final cause.

There are instances, indeed, wherein men show a vanity in resembling a great man in his countenance, shape, air, or other minute circumstances, that contribute not in any degree to his reputation; but it must be confessed that this extends not very far, nor is of

any considerable moment in these affections. For this I assign the following reason. We can never have a vanity of resembling in trifles any person, unless he be possessed of very shining qualities, which give us a respect and veneration for him. These qualities, then, are, properly speaking, the causes of our vanity, by means of their relation to ourselves. Now, after what manner are they related to ourselves? They are parts of the person we value, and, consequently, connected with these trifles; which are also supposed to be parts of him. These trifles are connected with the resembling qualities in us; and these qualities in us, being parts, are connected with the whole; and, by that means, form a chain of several links betwixt ourselves and the shining qualities of the person we resemble. But, besides that this multitude of relations must weaken the connection, it is evident the mind, in passing from the shining qualities to the trivial ones, must, by that contrast, the better perceive the minuteness of the latter, and be, in some measure, ashamed of the comparison and resemblance.

The relation, therefore, of contiguity, or that of causation, betwixt the cause and object of pride and humility, is alone requisite to give rise to these passions; and these relations are nothing else but qualities, by which the imagination is conveyed from one idea to another. Now, let us consider what effect these can possibly have upon the mind, and by what means they become so requisite to the production of the passions. It is evident that the association of ideas operates in so silent and imperceptible a manner, that we are scarce sensible of it, and discover it more by its effects than by any immediate feeling or perception. It produces no emotion, and gives rise to no new impression of any kind, but only modifies those ideas of which the mind was formerly possessed, and which it could recall upon occasion. From this reasoning, as well as from undoubted experience, we may conclude, that an association of ideas, however necessary, is not alone sufficient to give rise to any passion.

It is evident, then, that when the mind feels the passion, either of pride or humility, upon the appearance of a related object, there is, beside the relation or transition of thought, an emotion, or original impression, produced by some other principle. The question is, whether the emotion first produced be the passion itself, or some other impression related to it. This question we cannot be long in deciding. For, besides all the other arguments with which this subject abounds, it must evidently appear; that the relation of ideas, which experience shows to be so requisite a circumstance to the production of the passion, would be entirely superfluous were it not to second a relation of affections, and facilitate the transition from one impression to another. If nature produced immediately the passion of pride or humility, it would be completely in itself, and would

require no further addition or increase from any other affection. But supposing the first emotion to be only related to pride or humility, it is easily conceived to what purpose the relation of objects may serve, and how the two different associations of impressions and ideas, by uniting their forces, may assist each others' operation. This is not only easily conceived, but, I will venture to affirm, it is the only manner in which we can conceive this subject. An easy transition of ideas, which, of itself, causes no emotion, can never be necessary, or even useful to the passions, but by forwarding the transition betwixt some relating impressions. Not to mention that the same object causes a greater or smaller degree of pride, not only in proportion to the increase or decrease of its qualities, but also to the distance or nearness of the relation, which is a clear argument for the transition of affections along the relation of ideas, since every change in the relation produces a proportionable change in the passion. Thus one part of the preceding system, concerning the relations of ideas, is a sufficient proof of the other, concerning that of impressions; and is itself so evidently founded on experience, that it would be lost time to endeavor further to prove it.

This will appear still more evidently in particular instances. Men are vain of the beauty of their country, of their county, of their parish. Here the idea of beauty plainly produces a pleasure. This pleasure is related to pride. The object or cause of this pleasure is, by the supposition, related to self, or the object of pride. By this double relation of impressions and ideas, a transition is made from the one impression to the other.

Men are also vain of the temperature of the climate in which they were borne; of the fertility of their native soil; of the goodness of the wines, fruits, or victuals, produced by it; of the softness or force of their language, with other particulars of that kind. These objects have plainly a reference to the pleasure of the senses, and are originally considered as agreeable to the feeling, taste, or hearing. How is it possible they could ever become objects of pride, except by means of that transition above explained?

There are some that discover a vanity of an opposite kind, and affect to depreciate their own country, in comparison of those to which they have travelled. These persons find, when they are at home, and surrounded with their countrymen, that the strong relation betwixt them and their own nation is shared with so many, that it is in a manner lost to them; whereas their distant relation to a foreign country, which is formed by their having seen it and lived in it, is augmented by their considering how few there are who have done the same. For this reason they always admire the beauty, utility, and rarity of what is abroad, above what is at home.

Since we can be vain of a country, climate, or any inanimate

object which bears a relation to us, it is no wonder we are vain of the qualities of those who are connected with us by blood or friendship. Accordingly we find that the very same qualities, which in ourselves produce pride, produce also, in a lesser degree, the same affection when discovered in persons related to us. The beauty, address, merit, credit, and honors of their kindred are carefully displayed by the proud, as some of the most considerable sources of their vanity.

As we are proud of riches in ourselves, so, to satisfy our vanity, we desire that every one, who has any connection with us, should likewise be possessed of them, and are ashamed of any one that is mean or poor among our friends and relations. For this reason we remove the poor as far from us as possible; and as we cannot prevent poverty in some distant collaterals, and our forefathers are taken to be our nearest relations, upon this account every one affects to be of a good family, and to be descended from a long succession of rich and honorable ancestors.

I have frequently observed, that those who boast of the antiquity of their families, are glad when they can join this circumstance, that their ancestors for many generations have been uninterrupted proprietors of the same portion of land, and that their family has never changed its possessions, or been transplanted into any other country or province. I have also observed, that it is an additional subject of vanity, when they can boast that these possessions have been transmitted through a descent composed entirely of males, and that the honors and fortunes have never passed through any female. Let us endeavor to explain these phenomena by the foregoing system.

It is evident that when any one boasts of the antiquity of his family, the subjects of his vanity are not merely the extent of time and number of ancestors, but also their riches and credit, which are supposed to reflect a luster on himself on account of his relation to them. He first considers these objects: is affected by them in an agreeable manner; and then returning back to himself, through the relation of parent and child, is elevated with the passion of pride, by means of the double relation of impressions and ideas. Since, therefore, the passion depends on these relations, whatever strengthens any of the relations must also increase the passion, and whatever weakens the relations must diminish the passion. Now, it is certain the identity of the possession strengthens the relation of ideas arising from blood and kindred, and conveys the fancy with greater facility from one generation to another, from the remotest ancestors to their posterity, who are both their heirs and their descendants. By this facility the impression is transmitted more entire, and excites a greater degree of pride and vanity.

The case is the same with the transmission of the honors and fortunes through a succession of males without their passing through any female. It is a quality of human nature, which we shall consider afterwards, that the imagination naturally turns to whatever is important and considerable; and where two objects are presented to it, a small and a great one, usually leaves the former, and dwells entirely upon the latter. As in the society of marriage, the male sex has the advantage above the female, the husband first engages our attention; and whether we consider him directly, or reach him by passing through related objects, the thought both rests upon him with greater satisfaction, and arrives at him with greater facility than his consort. It is easy to see that this property must strengthen the child's relation to the father, and weaken that to the mother. For as all relations are nothing but a propensity to pass from one idea to another, whatever strengthens the propensity strengthens the relation; and as we have a stronger propensity to pass from the idea of the children to that of the father, than from the same idea to that of the mother, we ought to regard the former relation as the closer and more considerable. This is the reason why children commonly bear their father's name, and are esteemed to be of nobler or baser birth, according to *his* family. And though the mother should be possessed of a superior spirit and genius to the father, as often happens, the *general rule* prevails, notwithstanding the exception, according to the doctrine above explained. Nay, even when a superiority of any kind is so great, or when any other reasons have such an effect, as to make the children rather represent the mother's family than the father's, the general rule still retains such an efficacy, that it weakens the relation, and makes a kind of break in the line of ancestors. The imagination runs not along them with facility, nor is able to transfer the honor and credit of the ancestors to their posterity of the same name and family so readily, as when the transition is conformable to the general rules, and passes from father to son, or from brother to brother.

SECTION X

OF PROPERTY AND RICHES

BUT the relation which is esteemed the closest, and which, of all others, produces most commonly the passion of pride, is that of *property*. This relation it will be impossible for me fully to explain before I come to treat of justice and the other moral virtues. It is sufficient to observe on this occasion, that property may be defined, *such a relation betwixt a person and an object as permits him, but forbids any other, the free use and possession of it, without violating the laws of justice and moral equity*. If justice therefore be a virtue, which has a natural and original influence on the human mind, property may be looked upon as a particular species of *causation*; whether we consider the liberty it gives the proprietor to operate as he pleases upon the object, or the advantages which he reaps from it. It is the same case, if justice, according to the system of certain philosophers, should be esteemed an artificial and not a natural virtue. For then honor, and custom, and civil laws supply the place of natural conscience and produce in some degree, the same effects. This, in the meantime, is certain, that the mention of the property naturally carries our thought to the proprietor, and of the proprietor to the property; which being a proof of a perfect relation of ideas, is all that is requisite to our present purpose. A relation of ideas, joined to that of impressions, always produces a transition of affections; and therefore, whenever any pleasure or pain arises from an object, connected with us by property, we may be certain that either pride or humility must arise from this conjunction of relations, if the foregoing system be solid and satisfactory. And whether it be so or not, we may soon satisfy ourselves by the most cursory view of human life.

Everything belonging to a vain man is the best that is anywhere to be found. His houses, equipage, furniture, clothes, horses, hounds, excel all others in his conceit; and it is easy to observe, that from the least advantage in any of these, he draws a new subject of pride and vanity. His wine, if you will believe him, has a finer flavor than any other; his cookery is more exquisite; his table more orderly; his servant more expert; the air in which he lives more healthful; the soil he cultivates more fertile; his fruits ripen earlier,

and to greater perfection; such a thing is remarkable for its novelty; such another for its antiquity: this is the workmanship of a famous artist, that belonged to such a prince or great man; all objects, in a word, that are useful, beautiful, or surprising, or are related to such, may, by means of property, give rise to this passion. These agree in giving pleasure, and agree in nothing else. This alone is common to them, and therefore must be the quality that produces the passion, which is their common effect. As every new instance is a new argument, and as the instances are here without number, I may venture to affirm, that scarce any system was ever so fully proved by experience, as that which I have here advanced.

If the property of anything that gives pleasure either by its utility, beauty or novelty, produces also pride by a double relation of impressions and ideas; we need not be surprised that the power of acquiring this property should have the same effect. Now, riches are to be considered as the power of acquiring the property of what pleases; and it is only in this view they have any influence on the passions. Paper will, on many occasions, be considered as riches, and that because it may convey the power of acquiring money; and money is not riches, as it is a metal endowed with certain qualities of solidity, weight, and fusibility; but only as it has a relation to the pleasures and conveniences of life. Taking this for granted, which is in itself so evident, we may draw from it one of the strongest arguments I have yet employed to prove the influence of the double relations on pride and humility.

It has been observed, in treating of the understanding, that the distinction which we sometimes make betwixt a *power* and the *exercise* of it, is entirely frivolous, and that neither man nor any other being ought ever to be thought possessed of any ability, unless it be exerted and put in action. But though this be strictly true in a just and *philosophical* way of thinking, it is certain it is not the *philosophy* of our passions, but that many things operate upon them by means of the idea and supposition of power, independent of its actual exercise. We are pleased when we acquire an ability of procuring pleasure, and are displeased when another acquires a power of giving pain. This is evident from experience; but in order to give a just explication of the matter, and account for this satisfaction and uneasiness, we must weigh the following reflections.

It is evident the error of distinguishing power from its exercise proceeds not entirely from the scholastic doctrine of *free will*, which, indeed, enters very little into common life, and has but small influence on our vulgar and popular ways of thinking. According to that doctrine, motives deprive us not of free will, nor take away our power of performing or forbearing any action. But according to common notions a man has no power, where very considerable

motives lie betwixt him and the satisfaction of his desires, and determine him to forbear what he wishes to perform. I do not think I have fallen into my enemy's power when I see him pass me in the streets with a sword by his side, while I am unprovided of any weapon. I know that the fear of the civil magistrate is as strong a restraint as any of iron, and that I am in as perfect safety as if he were chained or imprisoned. But when a person acquires such an authority over me, that not only there is no external obstacle to his actions, but also that he may punish or reward me as he pleases without any dread of punishment in his turn, I then attribute a full power to him, and consider myself as his subject or vassal.

Now, if we compare these two cases, that of a person who has very strong motives of interest or safety to forbear any action, and that of another who lies under no such obligation, we shall find, according to the philosophy explained in the foregoing book, that the only *known* difference betwixt them lies in this, that in the former case we conclude, from *past experience*, that the person never will perform that action, and in the latter, that he possibly or probably will perform it. Nothing is more fluctuating and inconstant on many occasions than the will of man; nor is there anything but strong motives which can give us an absolute certainty in pronouncing concerning any of his future actions. When we see a person free from these motives, we suppose a possibility either of his acting or forbearing; and though, in general, we may conclude him to be determined by motives and causes, yet this removes not the uncertainty of our judgment concerning these causes, nor the influence of that uncertainty on the passions. Since, therefore, we ascribe a power of performing an action to every one who has no very powerful motive to forbear it, and refuse it to such as have, it may justly be concluded, that *power* has always a reference to its *exercise*, either actual or probable, and that we consider a person as endowed with any ability when we find, from past experience, that it is probable, or at least possible, he may exert it. And indeed, as our passions always regard the real existence of objects, and we always judge of this reality from past instances, nothing can be more likely of itself, without any further reasoning, than that power consists in the possibility or probability of any action, as discovered by experience and the practice of the world.

Now it is evident that, wherever a person is in such a situation with regard to me that there is no very powerful motive to deter him from injuring me, and consequently it is *uncertain* whether he will injure me or not, I must be uneasy in such a situation, and cannot consider the possibility or probability of that injury without a sensible concern. The passions are not only affected by such events as are certain and infallible, but also in an inferior degree

by such as are possible and contingent. And though perhaps I never really feel any harm, and discover by the event, that, philosophically speaking, the person never had any power of harming me, since he did not exert any, this prevents not my uneasiness from the preceding uncertainty. The agreeable passion may here operate as well as the uneasy, and convey a pleasure when I perceive a good to become either possible or probable by the possibility or probability of another's bestowing it on me, upon the removal of any strong motives which might formerly have hindered him.

But we may further observe, that this satisfaction increases, when any good approaches, in such a manner that it is in one's *own* power to take or leave it, and there neither is any physical impediment, nor any very strong motive to hinder our enjoyment. As all men desire pleasure, nothing can be more probable than its existence when there is no external obstacle to the producing it, and men perceive no danger in following their inclinations. In that case their imagination easily anticipates the satisfaction, and conveys the same joy as if they were persuaded of its real and actual existence.

But this accounts not sufficiently for the satisfaction which attends riches. A miser receives delight from his money; that is, from the *power* it affords him of procuring all the pleasures and conveniences of life, though he knows he has enjoyed his riches for forty years without ever enjoying them; and consequently cannot conclude, by any species of reasoning, that the real existence of these pleasures is nearer, than if he were entirely deprived of all his possessions. But though he cannot form any such conclusion in a way of reasoning concerning the nearer approach of the pleasure, it is certain he *imagines* it to approach nearer, whenever all external obstacles are removed, along with the more powerful motives of interest and danger, which oppose it. For further satisfaction on this head, I must refer to my account of the will, where I shall explain that false sensation of liberty, which makes us imagine we can perform anything that is not very dangerous or destructive. Whenever any other person is under no strong obligation of interest to forbear any pleasure we judge from *experience*, that the pleasure will exist, and that he will probably obtain it. But when ourselves are in that situation, we judge from an *illusion of the fancy*, that the pleasure is still closer and more immediate. The will seems to move easily every way, and casts a shadow or image of itself even to that side on which it did not settle. By means of this image the enjoyment seems to approach nearer to us, and gives us the same lively satisfaction as if it were perfectly certain and unavoidable.

It will now be easy to draw this whole reasoning to a point, and to prove, that when riches produce any pride or vanity in their

possessors, as they never fail to do, it is only by means of a double relation of impressions and ideas. The very essence of riches consists in the power of procuring the pleasures and conveniences of life. The very essence of this power consists in the probability of its exercise, and in its causing us to anticipate, by a *true* or *false* reasoning, the real existence of the pleasure. This anticipation of pleasure is, in itself, a very considerable pleasure; and as its cause is some possession or property which we enjoy, and which is thereby related to us, we here clearly see all the parts of the foregoing system most exactly and distinctly drawn out before us.

For the same reason, that riches cause pleasure and pride, and poverty excites uneasiness and humility, power must produce the former emotions, and slavery the latter. Power or an authority over others makes us capable of satisfying all our desires; as slavery, by subjecting us to the will of others, exposes us to a thousand wants and mortifications.

It is here worth observing, that the vanity of power, or shame of slavery, are much augmented by the consideration of the persons over whom we exercise our authority, or who exercise it over us. For, supposing it possible to frame statues of such an admirable mechanism, that they could move and act in obedience to the will; it is evident the possession of them would give pleasure and pride, but not to such a degree as the same authority, when exerted over sensible and rational creatures, whose condition, being compared to our own, makes it seem more agreeable and honorable. Comparison is in every case a sure method of augmenting our esteem of anything. A rich man feels the felicity of his condition better by opposing it to that of a beggar. But there is a peculiar advantage in power, by the contrast, which is, in a manner, presented to us betwixt ourselves and the person we command. The comparison is obvious and natural: the imagination finds it in the very subject: the passage of the thought to its conception is smooth and easy. And that this circumstance has a considerable effect in augmenting its influence, will appear afterwards in examining the nature of *malice* and *envy*.

SECTION XI

OF THE LOVE OF FAME

BUT beside these original causes of pride and humility, there is a secondary one in the opinions of others, which has an equal influence on the affections. Our reputation, our character, our name, are considerations of vast weight and importance; and even the other causes of pride, virtue, beauty, and riches, have little influence, when not seconded by the opinions and sentiments of others. In order to account for this phenomenon, it will be necessary to take some compass, and first explain the nature of *sympathy*.

No quality of human nature is more remarkable, both in itself and in its consequences, than that propensity we have to sympathize with others, and to receive by communication their inclinations and sentiments, however different from, or even contrary to, our own. This is not only conspicuous in children, who implicitly embrace every opinion proposed to them; but also in men of the greatest judgment and understanding, who find it very difficult to follow their own reason or inclination, in opposition to that of their friends and daily companions. To this principle we ought to ascribe the great uniformity we may observe in the humors and turn of thinking of those of the same nation; and it is much more probable, that this resemblance arises from sympathy, than from any influence of the soil and climate, which, though they continue invariably the same, are not able to preserve the character of a nation the same for a century together. A good-natured man finds himself in an instant of the same humor with his company; and even the proudest and most surly take a tincture from their countrymen and acquaintance. A cheerful countenance infuses a sensible complacency and serenity into my mind; as an angry or sorrowful one throws a sudden damp upon me. Hatred, resentment, esteem, love, courage, mirth, and melancholy; all these passions I feel more from communication, than from my own natural temperance and disposition. So remarkable a phenomenon merits our attention, and must be traced up to its first principles.

When any affection is infused by sympathy, it is at first known only by its effects, and by those external signs in the countenance and conversation, which convey an idea of it. This idea is presently

converted into an impression, and acquires such a degree of force and vivacity, as to become the very passion itself, and produce an equal emotion as an *original affection*. However instantaneous this change of the idea into an impression may be, it proceeds from certain views and reflections, which will not escape the strict scrutiny of a philosopher, though they may the person himself who makes them.

It is evident that the idea, or rather impression of ourselves is always intimately present with us, and that our consciousness gives us so lively a conception of our own person, that it is not possible to imagine that any thing can in this particular go beyond it. Whatever object, therefore, is related to ourselves, must be conceived with a like vivacity of conception, according to the foregoing principles; and though this relation should not be so strong as that of causation, it must still have a considerable influence. Resemblance and contiguity are relations not to be neglected, especially when, by an inference from cause and effect, and by the observation of external signs, we are informed of the real existence of the object, which is resembling or contiguous.

Now, it is obvious that nature has preserved a great resemblance among all human creatures, and that we never remark any passion or principle in others, of which, in some degree or other, we may not find a parallel in ourselves. The case is the same with the fabric of the mind as with that of the body. However the parts may differ in shape or size, their structure and composition are in general the same. There is a very remarkable resemblance, which preserves itself amidst all their variety; and this resemblance must very much contribute to make us enter into the sentiments of others, and embrace them with facility and pleasure. Accordingly we find, that where, beside the general resemblance of our natures, there is any peculiar similarity in our manners, or character, or country, or language, it facilitates the sympathy. The stronger the relation is betwixt ourselves and any object, the more easily does the imagination make the transition, and convey to the related idea the vivacity of conception, with which we always form the idea of our own person.

Nor is resemblance the only relation which has this effect, but receives new force from other relations that may accompany it. The sentiments of others have little influence when far removed from us, and require the relation of contiguity to make them communicate themselves entirely. The relations of blood, being a species of causation, may sometimes contribute to the same effect; as also acquaintance, which operates in the same manner with education and custom, as we shall see more fully afterwards. All these relations, when united together, convey the impression or consciousness of our own person to the idea of the sentiments or passions of others,

and makes us conceive them in the strongest and most lively manner.

It has been remarked in the beginning of this Treatise, that all ideas are borrowed from impressions, and that these two kinds of perceptions differ only in the degrees of force and vivacity with which they strike upon the soul. The component parts of ideas and impressions are precisely alike. The manner and order of their appearance may be the same. The different degrees of their force and vivacity are, therefore, the only particulars that distinguish them: and as this difference may be removed, in some measure, by a relation betwixt the impressions and ideas, it is no wonder an idea of a sentiment or passion may by this means be so enlivened as to become the very sentiment or passion. The lively idea of any objects always approaches its impression; and it is certain we may feel sickness and pain from the mere force of imagination, and make a malady real by often thinking of it. But this is most remarkable in the opinions and affections; and it is there principally that a lively idea is converted into an impression. Our affections depend more upon ourselves, and the internal operations of the mind, than any other impressions; for which reason they arise more naturally from the imagination, and from every lively idea we form of them. This is the nature and cause of sympathy; and it is after this manner we enter so deep into the opinions and affections of others, whenever we discover them.

What is principally remarkable in this whole affair, is the strong confirmation these phenomena give to the foregoing system concerning the understanding, and consequently to the present one concerning the passions, since these are analogous to each other. It is indeed evident, that when we sympathize with the passions and sentiments of others, these movements appear at first in *our* mind as mere ideas, and are conceived to belong to another person, as we conceive any other matter of fact. It is also evident, that the ideas of the affections of others are converted into the very impressions they represent, and that the passions arise in conformity to the images we form of them. All this is an object of the plainest experience, and depends not on any hypothesis of philosophy. That science can only be admitted to explain the phenomena; though at the same time it must be confessed, they are so clear of themselves, that there is but little occasion to employ it. For, besides the relation of cause and effect, by which we are convinced of the reality of the passion with which we sympathize; besides this, I say, we must be assisted by the relations of resemblance and contiguity, in order to feel the sympathy in its full perfection. And since these relations can entirely convert an idea into an impression, and convey the vivacity of the latter into the former, so perfectly as to lose nothing of it in the transition, we may easily conceive how

the relation of cause and effect alone may serve to strengthen and enliven an idea. In sympathy there is an evident conversion of an idea into an impression. This conversion arises from the relation of objects to ourselves. Ourself is always intimately present to us. Let us compare all these circumstances, and we shall find that sympathy is exactly correspondent to the operations of our understanding; and even contains something more surprising and extraordinary.

It is now time to turn our view from the general consideration of sympathy, to its influence on pride and humility, when these passions arise from praise and blame, from reputation and infamy. We may observe, that no person is ever praised by another for any quality which would not, if real, produce of itself a pride in the person possessed of it. The eulogiums either turn upon his power, or riches, or family, or virtue; all of which are subjects of vanity, that we have already explained and accounted for. It is certain, then, that if a person considered himself in the same light in which he appears to his admirer, he would first receive a separate pleasure, and afterwards a pride or self-satisfaction, according to the hypothesis above explained. Now, nothing is more natural than for us to embrace the opinions of others in this particular, both from *sympathy*, which renders all their sentiments intimately present to us, and from *reasoning*, which makes us regard their judgment as a kind of argument for what they affirm. These two principles of authority and sympathy influence almost all our opinions, but must have a peculiar influence when we judge of our own worth and character. Such judgments are always attended with passion; and nothing tends more to disturb our understanding, and precipitate us into any opinions, however unreasonable, than their connection with passion, which diffuses itself over the imagination, and gives an additional force to every related idea. To which we may add, that, being conscious of great partiality in our own favor, we are peculiarly pleased with anything that confirms the good opinion we have of ourselves, and are easily shocked with whatever opposes it.

All this appears very probable in theory; but in order to bestow a full certainty on this reasoning, we must examine the phenomena of the passions, and see if they agree with it.

Among these phenomena we may esteem it a very favorable one to our present purpose, that though fame in general be agreeable, yet we receive a much greater satisfaction from the approbation of those whom we ourselves esteem and approve of, than of those whom we hate and despise. In like manner we are principally mortified with the contempt of persons upon whose judgment we set some value, and are, in a great measure, indifferent about the opinions of the rest of mankind. But if the mind received from any original

instinct a desire of fame, and aversion to infamy, fame and infamy would influence us without distinction; and every opinion, according as it were favorable or unfavorable, would equally excite that desire or aversion. The judgment of a fool is the judgment of another person, as well as that of a wise man, and is only inferior in its influence on our own judgment.

We are not only better pleased with the approbation of a wise man than with that of a fool, but receive an additional satisfaction from the former, when it is obtained after a long and intimate acquaintance. This is accounted for after the same manner.

The praises of others never give us much pleasure, unless they concur with our own opinion, and extol us for those qualities in which we chiefly excel. A mere soldier little values the character of eloquence; a gownman, of courage; a bishop, of humor; or a merchant, of learning. Whatever esteem a man may have for any quality, abstractly considered, when he is conscious he is not possessed of it, the opinions of the whole world will give him little pleasure in that particular, and that because they never will be able to draw his own opinion after them.

Nothing is more usual than for men of good families, but narrow circumstances, to leave their friends and country, and rather seek their livelihood by mean and mechanical employments among strangers, than among those who are acquainted with their birth and education. We shall be unknown, say they, where we go. Nobody will suspect from what family we are sprung. We shall be removed from all our friends and acquaintance, and our poverty and meanness will by that means sit more easy upon us. In examining these sentiments, I find they afford many very convincing arguments for my present purpose.

First, we may infer from them that the uneasiness of being contemned depends on sympathy, and that sympathy depends on the relation of objects to ourselves, since we are most uneasy under the contempt of persons who are both related to us by blood and contiguous in place. Hence we seek to diminish this sympathy and uneasiness by separating these relations, and placing ourselves in a contiguity to strangers, and at a distance from relations.

Secondly, we may conclude that relations are requisite to sympathy, not absolutely considered as relations, but by their influence in converting our ideas of the sentiments of others into the very sentiments by means of the association betwixt the idea of their persons and that of our own. For here the relations of kindred and contiguity both subsist, but not being united in the same persons, they contribute in a less degree to the sympathy.

Thirdly, this very circumstance of the diminution of sympathy, by the separation of relations, is worthy of our attention. Suppose

I am placed in a poor condition among strangers, and consequently am but lightly treated; I yet find myself easier in that situation than when I was every day exposed to the contempt of my kindred and countrymen. Here I feel a double contempt; from my relations, but they are absent; from those about me, but they are strangers. This double contempt is likewise strengthened by the two relations of kindred and contiguity. But as the persons are not the same who are connected with me by those two relations, this difference of ideas separates the impressions arising from the contempt, and keeps them from running into each other. The contempt of my neighbors has a certain influence, as has also that of my kindred; but these influences are distinct and never unite, as when the contempt proceeds from persons who are at once both my neighbors and kindred. This phenomenon is analogous to the system of pride and humility above explained, which may seem so extraordinary to vulgar apprehensions.

Fourthly, a person in these circumstances naturally conceals his birth from those among whom he lives, and is very uneasy if any one suspects him to be of a family much superior to his present fortune and way of living. Everything in this world is judged of by comparison. What is an immense fortune for a private gentleman, is beggary for a prince. A peasant would think himself happy in what cannot afford necessaries for gentleman. When a man has either been accustomed to a more splendid way of living, or thinks himself entitled to it by his birth and quality, everything below as disagreeable and even shameful; and it is with the greatest industry he conceals his pretensions to a better fortune. Here he himself knows his misfortunes; but as those with whom he lives are ignorant of them, he has the disagreeable reflection and comparison suggested only by his own thoughts, and never receives it by a sympathy with others; which must contribute very much to his ease and satisfaction.

If there be any objections to this hypothesis, *that the pleasure which we receive from praise arises from a communication of sentiments*, we shall find, upon examination, that these objections, when taken in a proper light, will serve to confirm it. Popular fame may be agreeable even to a man who despises the vulgar; but it is because their multitude gives them additional weight and authority. Plagiaries are delighted with praises, which they are conscious they do not deserve; but this is a kind of castle-building, where the imagination amuses itself with its own fictions, and tries to render them firm and stable by a sympathy with the sentiments of others. Proud men are most shocked with contempt, though they do not most readily assent to it; but it is because of the opposition betwixt the passion, which is natural to them, and that received by sympa-

thy. A violent lover, in like manner, is very much displeased when you blame and condemn his love; though it is evident your opposition can have no influence but by the hold it takes of himself, and by his sympathy with you. If he despises you, or perceives you are in jest, whatever you say has no effect upon him.

SECTION XII

OF THE PRIDE AND HUMILITY OF ANIMALS

THUS, in whatever light we consider this subject, we may still observe that the causes of pride and humility correspond exactly to our hypothesis, and that nothing can excite either of these passions, unless it be both related to ourselves, and produces a pleasure or pain independent of the passion. We have not only proved, that a tendency to produce a pleasure or pain is common to all the causes of pride or humility, but also that it is the only thing which is common, and consequently is the quality by which they operate. We have further proved, that the most considerable causes of these passions are really nothing but the power of producing either agreeable or uneasy sensations; and therefore that all their effects, and amongst the rest pride and humility, are derived solely from that origin. Such simple and natural principles, founded on such solid proofs, cannot fail to be received by philosophers, unless opposed by some objections that have escaped me.

It is usual with anatomists to join their observations and experiments on human bodies to those on beasts; and, from the agreement of these experiments, to derive an additional argument for any particular hypothesis. It is indeed certain, that where the structure of parts in brutes is the same as in men, and the operation of these parts also the same, the causes of that operation cannot be different; and that whatever we discover to be true of the one species, may be concluded, without hesitation, to be certain of the other. Thus, though the mixture of humors, and the composition of minute parts, may justly be presumed to be somewhat different in men from what it is in mere animals, and therefore any experiment we make upon the one concerning the effects of medicines, will not always apply to the other, yet, as the structure of the veins and muscles, the fabric and situation of the heart, of the lungs, the stomach, the liver, and other parts, are the same or nearly the same in all animals, the very same hypothesis, which in one species explains muscular motion, the progress of the chyle, the circulation of the blood, must be applicable to every one; and, according as it agrees or disagrees with the experiments we may make in any species of creatures, we may draw a proof of its truth or falsehood on the whole.

Let us therefore apply this method of inquiry, which is found so just and useful in reasonings concerning the body, to our present anatomy of the mind, and see what discoveries we can make by it.

In order to do this, we must first show the correspondence of *passions* in men and animals, and afterwards compare the *causes* which produce these passions.

It is plain, that in almost every species of creatures, but especially of the nobler kind, there are many evident marks of pride and humility. The very port and gait of a swan, or turkey, or peacock, show the high idea he has entertained of himself, and his contempt of all others. This is the more remarkable, that, in the two last species of animals, the pride always attends the beauty, and is discovered in the male only. The vanity and emulation of nightingales in singing have been commonly remarked; as likewise that of horses in swiftness, of hounds in sagacity and smell, of the bull and cock in strength, and of every other animal in his particular excellency. Add to this, that every species of creatures, which approach so often to man as to familiarize themselves with him, show an evident pride in his approbation, and are pleased with his praises and caresses, independent of every other consideration. Nor are they the caresses of every one without distinction which give them this vanity, but those principally of the persons they know and love; in the same manner as that passion is excited in mankind. All these are evident proofs that pride and humility are not merely human passions, but extend themselves over the whole animal creation.

The *causes* of these passions are likewise much the same in beasts as in us, making a just allowance for our superior knowledge and understanding. Thus animals have little or no sense of virtue or vice; they quickly lose sight of the relations of blood; and are incapable of that of right and property: for which reason the causes of their pride and humility must lie solely in the body, and can never be placed either in the mind or external objects. But so far as regards the body, the same qualities cause pride in the animal as in the human kind; and it is on beauty, strength, swiftness, or some other useful or agreeable quality, that this passage is always founded.

The next question is, whether, since those passions are the same, and arise from the same causes through the whole creation, the *manner* in which the causes operate be also the same. According to all rules of analogy, this is justly to be expected; and if we find upon trial, that the explication of these phenomena, which we make use of in one species, will not apply to the rest, we may presume that that explication, however specious, is in reality without foundation.

In order to decide this question, let us consider that there is evidently the same *relation* of ideas, and derived from the same causes,

in the minds of animals as in those of men. A dog that has hid a bone, often forgets the place; but when brought to it, his thought passes easily to what he formerly concealed, by means of the contiguity, which produces a relation among his ideas. In like manner, when he has been heartily beat in any place, he will tremble on his approach to it, even though he discover no signs of any present danger. The effects of resemblance are not so remarkable; but as that relation makes a considerable ingredient in causation, of which all animals show so evident a judgment, we may conclude, that the three relations of resemblance, contiguity, and causation operate in the same manner upon beasts as upon human creatures.

There are also instances of the relation of impressions, sufficient to convince us that there is a union of certain affections with each other in the inferior species of creatures, as well as in the superior, and that their minds are frequently conveyed through a series of connected emotions. A dog, when elevated with joy, runs naturally into love and kindness, whether of his master or of the sex. In like manner, when full of pain and sorrow, he becomes quarrelsome and ill-natured; and that passion, which at first was grief, is by the smallest occasion converted into anger.

Thus all the internal principles that are necessary in us to produce either pride or humility, are common to all creatures; and since the causes, which excite these passions, are likewise the same, we may justly conclude, that these causes operate after the same *manner* through the whole animal creation. My hypothesis is so simple, and supposes so little reflection and judgment, that it is applicable to every sensible creature; which must not only be allowed to be a convincing proof of its veracity, but, I am confident, will be found an objection to every other system.

A DISSERTATION

ON THE ORIGIN AND FOUNDATION OF THE INEQUALITY OF MANKIND

By J. J. Rousseau

(Jean Jacques Rousseau, French philosopher and writer, pioneer of Romantic Movement, precursor of the French Revolution, and preacher of "Return to Nature," was born in 1712. Young Rousseau was in turn engraver's apprentice, vagabond, candidate for Holy Orders, lackey, copyist of music and what not. Madame Warren helped Rousseau in his start as a writer and philosopher and in 1741, he went to Paris and won a prize. His writings improved but his deism forced him to leave France. He went to Switzerland and then to England. Returning to France he led a miserable life, dying in 1778.)

It is of man that I have to speak; and the question I am investigating shows me that it is to men that I must address myself: for questions of this sort are not asked by those who are afraid to honor truth. I shall then confidently uphold the cause of humanity before the wise men who invite me to do so, and shall not be dissatisfied if I acquit myself in a manner worthy of my subject and of my judges.

I conceive that there are two kinds of inequality among the human species; one, which I call natural or physical, because it is established by nature, and consists in a difference of age, health, bodily strength, and the qualities of the mind or of the soul: and another, which may be called moral or political inequality, because it depends on a kind of convention, and is established, or at least authorized by the consent of men. This latter consists of the different privileges, which some men enjoy to the prejudice of others; such as that of being more rich, more honored, more powerful or even in a position to exact obedience.

It is useless to ask what is the source of natural inequality, because that question is answered by the simple definition of the word. Again, it is still more useless to inquire whether there is any essential connection between the two inequalities; for this would be only asking, in other words, whether those who command are necessarily better than those who obey, and if strength of body or of mind, wisdom or virtue are always found in particular individuals, in proportion to their power or wealth: a question fit perhaps to be discussed by slaves

in the hearing of their masters, but highly unbecoming to reasonable and free men in search of the truth.

The subject of the present discourse, therefore, is more precisely this. To mark, in the progress of things, the moment at which right took the place of violence and nature became subject to law, and to explain by what sequence of miracles the strong came to submit to serve the weak, and the people to purchase imaginary repose at the expense of real felicity.

The philosophers, who have inquired into the foundation of society, have all felt the necessity of going back to a state of nature; but not one of them has got there. Some of them have not hesitated to ascribe to man, in such a state, the idea of just and unjust, without troubling themselves to show that he must be possessed of such an idea, or that it could be of any use to him. Others have spoken of the natural right of every man to keep what belongs to him, without explaining what they meant by *belongs*. Others again, beginning by giving the strong authority over the weak, proceeded directly to the birth of government, without regard to the time that must have elapsed before the meaning of the words authority and government could have existed among men. Every one of them, in short, constantly dwelling on wants, avidity, oppression, desires and pride, has transferred to the state of nature ideas which were acquired in society; so that, in speaking of the savage, they described the social man. It has not even entered into the heads of most of our writers to doubt whether the state of nature ever existed; but it is clear from the Holy Scriptures that the first man, having received his understanding and commandments immediately from God, was not himself in such a state; and that, if we give such credit to the writings of Moses as every Christian philosopher ought to give, we must deny that, even before the deluge, men were ever in the pure state of nature; unless, indeed, they fell back into it from some very extraordinary circumstance; a paradox which it would be very embarrassing to defend, and quite impossible to prove.

Let us begin then by laying facts aside, as they do not affect the question. The investigations we may enter into, in treating this subject, must not be considered as historical truths, but only as mere conditional and hypothetical reasonings, rather calculated to explain the nature of things, than to ascertain their actual origin; just like the hypotheses which our physicists daily form respecting the formation of the world. Religion commands us to believe that, God Himself having taken men out of a state of nature immediately after the creation, they are unequal only because it is His will they should be so: but it does not forbid us to form conjectures based solely on the nature of man, and the beings around him, concerning what might have become of the human race, if it had been left to itself. This then

is the question asked me, and that which I propose to discuss in the following discourse. As my subject interests mankind in general, I shall endeavor to make use of a style adapted to all nations, or rather, forgetting time and place, to attend only to men to whom I am speaking. I shall suppose myself in the Lyceum of Athens, repeating the lessons of my masters, with Plato and Xenocrates for judges, and the whole human race for audience.

O man, of whatever country you are, and whatever your opinions may be, behold your history, such as I have thought to read it, not in books written by your fellow-creatures, who are liars, but in nature, which never lies. All that comes from her will be true; nor will you meet with anything false, unless I have involuntarily put in something of my own. The times of which I am going to speak are very remote: how much are you changed from what you once were! It is, so to speak, the life of your species which I am going to write, after the qualities which you have received, which your education and habits may have depraved, but cannot have entirely destroyed. There is, I feel, an age at which the individual man would wish to stop: you are about to inquire about the age at which you would have liked your whole species to stand still. Discontented with your present state, for reasons which threaten your unfortunate descendants with still greater discontent, you will perhaps wish it were in your power to go back; and this feeling should be a panegyric on your first ancestors, a criticism of your contemporaries, and a terror to the unfortunates who will come after you.

THE FIRST PART

IMPORTANT as it may be, in order to judge rightly of the natural state of man, to consider him from his origin, and to examine him, as it were, in the embryo of his species; I shall not follow his organization through its successive developments, nor shall I stay to inquire what his animal system must have been at the beginning, in order to become at length what it actually is. I shall not ask whether his long nails were at first, as Aristotle supposes, only crooked talons; whether his whole body, like that of a bear, was not covered with hair, or whether the fact that he walked upon all fours, with his looks directed toward the earth, confined to a horizon of a few paces, did not at once point out the nature and limits of his ideas. On this subject I could form none but vague and almost imaginary conjectures. Comparative anatomy has as yet made too little progress, and the observations of naturalists are too uncertain, to afford an adequate basis for any solid reasoning. So that, without having recourse to the supernatural information given us on this head, or paying any regard to the changes which must have taken place in the internal, as well as the external, conformation of man, as he applied his limbs to new uses, and fed himself on new kinds of food, I shall suppose his conformation to have been at all times what it appears to us at this day; that he always walked on two legs, made use of his hands as we do, directed his looks over all nature, and measured with his eyes the vast expanse of Heaven.

If we strip this being, thus constituted, of all the supernatural gifts he may have received, and all the artificial faculties he can have acquired only by a long process; if we consider him, in a word, just as he must have come from the hands of nature, we behold in him an animal weaker than some, and less agile than others; but, taking him all round, the most advantageously organized of any. I see him satisfying his hunger at the first oak, and slaking his thirst at the first brook; finding his bed at the foot of the tree which afforded him a repast; and, with that, all his wants supplied.

While the earth was left to its natural fertility and covered with immense forests, whose trees were never mutilated by the axe, it would present on every side both sustenance and shelter for every species of animal. Men, dispersed up and down among the rest, would observe and imitate their industry, and thus attain even to the instinct

of the beasts, with the advantage that, whereas every species of brutes was confined to one particular instinct, man, who perhaps has not any one peculiar to himself, would appropriate them all, and live upon most of those different foods, which other animals shared among themselves; and thus would find his subsistence much more easily than any of the rest.

Accustomed from their infancy to the inclemencies of the weather and the rigor of the seasons, inured to fatigue, and forced, naked and unarmed, to defend themselves and their prey from other ferocious animals, or to escape them by flight, men would acquire a robust and almost unalterable constitution. The children bringing with them into the world the excellent constitution of their parents, and fortifying it by the very exercise which first produced it, would thus acquire all the vigor of which the human frame is capable. Nature in this case treats them exactly as Sparta treated the children of her citizens: those who come well formed into the world she renders strong and robust, and all the rest she destroys; differing in this respect from our modern communities, in which the State, by making children a burden to their parents, kills them indiscriminately before they are born.

The body of a savage man being the only instrument he understands, he uses it for various purposes, of which ours, for want of practice, are incapable: for our industry deprives us of that force and agility, which necessity obliges him to acquire. If he had had an axe, would he have been able with his naked arm to break so large a branch from a tree? If he had had a sling, would he have been able to throw a stone with so great velocity? If he had had a ladder, would he have been so nimble in climbing a tree? If he had had a horse, would he have been himself so swift of foot? Give civilized man time to gather all his machines about him, and he will no doubt easily beat the savage; but if he would see a still more unequal contest, set them together naked and unarmed, and you will soon see the advantage of having all our forces constantly at our disposal, of being always prepared for every event, and of carrying one's self, as it were, perpetually whole and entire about one.

Hobbes contends that man is naturally intrepid, and is intent only upon attacking and fighting. Another illustrious philosopher holds the opposite, and Cumberland and Puffendorf also affirm that nothing is more timid and fearful than man in the state of nature; that he is always in a tremble, and ready to fly at the least noise or the slightest movement. This may be true of things he does not know; and I do not doubt his being terrified by every novelty that presents itself, when he neither knows the physical good or evil he may expect from it, nor can make a comparison between his own strength and the dangers he is about to encounter. Such circumstances, however,

rarely occur in a state of nature, in which all things proceed in a uniform manner, and the face of the earth is not subject to those sudden and continual changes which arise from the passions and caprices of bodies of men living together. But savage man, living dispersed among other animals, and finding himself betimes in a situation to measure his strength with theirs, soon comes to compare himself with them; and, perceiving that he surpasses them more in adroitness than they surpass him in strength, learns to be no longer afraid of them. Set a bear, or a wolf, against a robust, agile, and resolute savage, as they all are, armed with stones and a good cudgel, and you will see that the danger will be at least on both sides, and that, after a few trials of this kind, wild beasts, which are not fond of attacking each other, will not be at all ready to attack man, whom they will have found to be as wild and ferocious as themselves. With regard to such animals as have really more strength than man has adroitness, he is in the same situation as all weaker animals, which notwithstanding are still able to subsist; except indeed that he has the advantage that, being equally swift of foot, and finding an almost certain place of refuge in every tree, he is at liberty to take or leave it at every encounter, and thus to fight or fly, as he chooses. Add to this that it does not appear that any animal naturally makes war on man, except in case of self-defense or excessive hunger, or betrays any of those violent antipathies, which seem to indicate that one species is intended by nature for the food of another.

This is doubtless why negroes and savages are so little afraid of the wild beasts they may meet in the woods. The Caraihs of Venezuela among others live in this respect in absolute security and without the smallest inconvenience. Though they are almost naked, Francis Corréal tells us, they expose themselves freely in the woods, armed only with bows and arrows; but no one has ever heard of one of them being devoured by wild beasts.

But man has other enemies more formidable, against which he is not provided with such means of defense: these are the natural infirmities of infancy, old age, and illness of every kind, melancholy proofs of our weakness, of which the two first are common to all animals, and the last belongs chiefly to man in a state of society. With regard to infancy, it is observable that the mother, carrying her child always with her, can nurse it with much greater ease than the females of many other animals, which are forced to be perpetually going and coming, with great fatigue, one way to find subsistence, and another suckle or feed their young. It is true that if the woman happens to perish, the infant is in great danger of perishing with her; but this risk is common to many other species of animals, whose young take a long time before they are able to provide for themselves. And if our infancy is longer than theirs, our lives are longer in pro-

portion; so that all things are in this respect fairly equal; though there are other rules to be considered regarding the duration of the first period of life, and the number of young, which do not affect the present subject. In old age, when men are less active and perspire little, the need for food diminishes with the ability to provide it. As the savage state also protects them from gout and rheumatism, and old age is, of all ills, that which human aid can least alleviate, they cease to be, without others perceiving that they are no more, and almost without perceiving it themselves.

With respect to sickness, I shall not repeat the vain and false declamations which most healthy people pronounce against medicine; but I shall ask if any solid observations have been made from which it may be justly concluded that, in the countries where the art of medicine is most neglected, the mean duration of man's life is less than in those where it is most cultivated. How indeed can this be the case, if we bring on ourselves more diseases than medicine can furnish remedies? The great inequality in manner of living, the extreme idleness of some, and the excessive labor of others, the easiness of exciting and gratifying our sensual appetites, the too exquisite foods of the wealthy which overheat and fill them with indigestion, and, on the other hand, the unwholesome food of the poor, often, bad as it is, insufficient for their needs, which induces them, when opportunity offers, to eat voraciously and overcharge their stomachs; all these, together with sitting up late, and excesses of every kind, immoderate transport of every passion, fatigue, mental exhaustion, the innumerable pains and anxieties inseparable from every condition of life, by which the mind of man is incessantly tormented; these are too fatal proofs that the greater part of our ills are of our own making, and that we might have avoided them nearly all by adhering to that simple, uniform and solitary manner of life which nature prescribed. If she destined man to be healthy, I venture to declare that a state of reflection is a state contrary to nature, and that a thinking man is a depraved animal. When we think of the good constitution of the savages, at least of those whom we have not ruined with our spirituous liquors, and reflect that they are troubled with hardly any disorders, save wounds and old age, we are tempted to believe that, in following the history of civil society, we shall be telling also that of human sickness. Such, at least, was the opinion of Plato, who inferred from certain remedies prescribed, or approved, by Podalirius and Machaon at the siege of Troy, that several sicknesses which these remedies give rise to in his time, were not then known to mankind: and Celsus tells us that diet, which is now so necessary, was first invented by Hippocrates.

Being subject therefore to so few causes of sickness, man, in the state of nature, can have no need of remedies, and still less of physi-

cians: nor is the human race in this respect worse off than other animals, and it is easy to learn from hunters whether they meet with many infirm animals in the course of the chase. It is certain they frequently meet with such as carry the marks of having been considerably wounded, with many that have had bones or even limbs broken, yet have been healed without any other surgical assistance than that of time, or any other regimen than that of their ordinary life. At the same time their cures seem not to have been less perfect, for their not having been tortured by incisions, poisoned with drugs, or wasted by fasting. In short, however useful medicine, properly administered, may be among us, it is certain that, if the savage, when he is sick and left to himself, has nothing to hope but from nature, he has, on the other hand, nothing to fear but from his disease; which renders his situation often preferable to our own.

We should beware, therefore, of confounding the savage man with the men we have daily before our eyes. Nature treats all the animals left to her care with a predilection that seems to show how jealous she is of that right. The horse, the cat, the bull, and even the ass are generally of greater stature, and always more robust, and have more vigor, strength and courage, when they run wild in their forests than when bred in the stall. By becoming domesticated, they lose half these advantages; and it seems as if all our care to feed and treat them well serves only to deprave them. It is thus with man also: as he becomes sociable and a slave, he grows weak, timid and servile; his effeminate way of life totally enervates his strength and courage. To this it may be added that there is still a greater difference between savage and civilized man, than between wild and tame beasts: for men and brutes having been treated alike by nature, the several conveniences in which men indulge themselves still more than they do their beasts, are so many additional causes of their deeper degeneracy.

It is not therefore so great a misfortune to these primitive men, nor so great an obstacle to their preservation, that they go naked, have no dwellings and lack all the superfluities which we think so necessary. If their skins are not covered with hair, they have no need of such covering in warm climates; and, in cold countries, they soon learn to appropriate the skins of the beasts they have overcome. If they have but two legs to run with, they have two arms to defend themselves with, and provide for their wants. Their children are slowly and with difficulty taught to walk; but their mothers are able to carry them with ease; an advantage which other animals lack, as the mother, if pursued, is forced either to abandon her young, or to regulate her pace by theirs. Unless, in short, we suppose a singular and fortuitous concurrence of circumstances of which I shall speak later, and which would be unlikely to exist, it is plain in every state of the case, that the man who first made himself clothes or a dwelling

was furnishing himself with things not at all necessary; for he had till then done without them, and there is no reason why he should not have been able to put in manhood with the same kind of life as had been his in infancy.

Solitary, indolent, and perpetually accompanied by danger, the savage cannot but be fond of sleep; his sleep too must be light, like that of the animals, which think but little and may be said to slumber all the time they do not think. Self-preservation being his chief and almost sole concern, he must exercise most those faculties which are most concerned with attack or defense, either for overcoming his prey, or for preventing him from becoming the prey of other animals. On the other hand, those organs which are perfected only by softness and sensuality will remain in a gross and imperfect state, incompatible with any sort of delicacy; so that, his senses being divided on this head, his touch and taste will be extremely coarse, his sight, hearing and smell exceedingly fine and subtle. Such in general is the animal condition, and such, according to the narratives of travelers, is that of most savage nations. It is therefore no matter for surprise that the Hottentots of the Cape of Good Hope distinguish ships at sea, with the naked eye, at as great a distance as the Dutch can do with their telescopes; or that the savages of America should trace the Spaniards, by their smell, as well as the best dogs could have done; or that these barbarous peoples feel no pain in going naked, or that they use large quantities of pimento with their food, and drink the strongest European liquors like water.

Hitherto I have considered merely the physical man; let us now take a view of him on his metaphysical and moral side.

I see nothing in any animal but an ingenious machine, to which nature hath given senses to wind itself up, and to guard itself, to a certain degree, against anything that might tend to disorder or destroy it. I perceive exactly the same things in the human machine, with this difference, that in the operations of the brute, nature is the sole agent, whereas man has some share in his own operations, in his character as a free agent. The one chooses and refuses by instinct, the other from an act of free-will: hence the brute cannot deviate from the rule prescribed to it, even when it would be advantageous for it to do so; and, on the contrary, man frequently deviates from such rules to his own prejudice. Thus a pigeon would be starved to death by the side of a dish of the choicest meats, and a cat on a heap of fruit or grain; though it is certain that either might find nourishment in the foods which it thus rejects with disdain, did it think of trying them. Hence it is that dissolute men run into excesses which bring on fevers and death; because the mind depraves the senses, and the will continues to speak when nature is silent.

Every animal has ideas, since it has senses; it even combines those

ideas in a certain degree; and it is only in degree that man differs, in this respect, from the brute. Some philosophers have even maintained that there is a greater difference between one man and another than between some men and some beasts. It is not, therefore, so much the understanding that constitutes the specific difference between the man and the brute, as the human quality of free-agency. Nature lays her commands on every animal, and the brute obeys her voice. Man receives the same impulsion, but at the same time knows himself at liberty to acquiesce or resist: and it is particularly in his consciousness of this liberty that the spirituality of his soul is displayed. For physics may explain, in some measure, the mechanism of the senses and the formation of ideas; but in the power of willing or rather of choosing, and in the feeling of this power, nothing is to be found but acts which are purely spiritual and wholly inexplicable by the laws of mechanism.

However, even if the difficulties attending all these questions should still leave room for difference in this respect between men and brutes, there is another very specific quality which distinguishes them, and which will admit of no dispute. This is the faculty of self-improvement, which, by the help of circumstances, gradually develops all the rest of our faculties, and is inherent in the species as in the individual: whereas a brute is, at the end of a few months, all he will ever be during his whole life, and his species, at the end of a thousand years, exactly what it was the first year of that thousand. Why is man alone liable to grow into a dotard? Is it not because he returns, in this, to his primitive state; and that, while the brute, which has acquired nothing and has therefore nothing to lose, still retains the force of instinct, man, who loses, by age or accident, all that his perfectibility had enabled him gain, falls by this means lower than the brutes themselves? It would be melancholy, were we forced to admit that this distinctive and almost unlimited faculty is the source of all human misfortune; that it is this which, in time, draws man out of his original state, in which he would have spent his days insensibly in peace and innocence; that it is this faculty, which, successively producing in differing ages his discoveries and his errors, his vices and his virtues, makes him at length a tyrant both over himself and over nature. It would be shocking to be obliged to regard as a benefactor the man who first suggested to the Oronoko Indians the use of the boards they apply to the temples of their children, which secure to them some part at least of their imbecility and original happiness.

Savage man, left by nature solely to the direction of instinct, or rather indemnified for what he may lack by faculties capable at first of supplying its place, and afterwards of raising him much above it, must accordingly begin with purely animal functions: thus seeing and feel-

ing must be his first condition, which would be common to him and all other animals. To will, and not to will, to desire and to fear, must be the first, and almost the only operations of his soul, till new circumstance occasion new developments of his faculties.

Whatever moralists may hold, the human understanding is greatly indebted to the passions, which, it is universally allowed, are also much indebted to the understanding. It is by the activity of the passions that our reason is improved; for we desire knowledge only because we wish to enjoy; and it is impossible to conceive any reason why a person who has neither fears nor desires should give himself the trouble of reasoning. The passions, again, originate in our wants, and their progress depends on that of our knowledge; for we cannot desire or fear anything, except from the idea we have of it, or from the simple impulse of nature. Now savage man, being destitute of us inquire how they could first be established. Here we have a new and worse difficulty to grapple with; for if men need speech to learn to think, they must have stood in much greater need of the art of thinking, to be able to invent that of speaking. And though we might conceive how the articulate sounds of the voice came to be taken as the conventional interpreters of our ideas, it would still remain for us to inquire what could have been the interpreters of this convention for those ideas, which, answering to no sensible objects, could not be indicated either by gesture or voice; so that we can hardly form any tolerable conjectures about the origin of this art of communicating our thoughts and establishing a correspondence between minds: an art so sublime, that far distant as it is from its origin, philosophers still behold it at such an immeasurable distance from perfection, that there is none rash enough to affirm it will ever reach it, even though the revolutions time necessarily produces were suspended in its favor, though prejudice should be banished from our academies or condemned to silence, and those learned societies should devote themselves uninterruptedly for whole ages to this thorny question.

The first language of mankind, the most universal and vivid, in a word the only language man needed, before he had occasion to exert his eloquence to persuade assembled multitudes, was the simple cry of nature. But as this was excited only by a sort of instinct on urgent occasions, to implore assistance in case of danger, or relief in case of suffering, it could be of little use in the ordinary course of life, in which more moderate feelings prevail. When the ideas of men began to expand and multiply, and closer communication took place among them, they strove to invent more numerous signs and a more copious language. They multiplied the inflections of the voice, and added gestures, which are in their own nature more expressive, and depend less for their meaning on a prior determination. Visible and movable objects were therefore expressed by gestures, and audible ones by imi-

tative sounds: but, as hardly anything can be indicated by gestures, except objects actually present or easily described, and visible actions; as they are not universally useful—for darkness or the interposition of a material object destroys their efficacy—and as besides they rather request than secure our attention; men at length bethought themselves of substituting for them the articulate sounds of the voice, which, without bearing the same relation to any particular ideas, are better calculated to express them all, as conventional signs. Such an institution could only be made by common consent, and must have been effected in a manner not very easy for men whose gross organs had not been accustomed to any such exercise. It is also in itself still more difficult to conceive, since such a common agreement must have had motives, and speech seems to have been highly necessary to establish the use of it.

It is reasonable to suppose that the words first made use of by mankind had a much more extensive signification than those used in languages already formed, and that ignorant as they were of the division of discourse into its constituent parts, they at first gave every single word the sense of a whole proposition. When they began to distinguish subject and attribute, and noun and verb, which was itself no common effort of genius, substantives were at first only so many proper names; the present infinitive was the only tense of verbs; and the very idea of adjectives must have been developed with great difficulty; for every adjective is an abstract idea, and abstractions are painful and unnatural operations.

Every object at first received a particular name without regard to genus or species, which these primitive originators were not in a position to distinguish; every individual presented itself to their minds in isolation, as they are in the picture of nature. If one oak was called A, another was called B; for the primitive idea of two things is that they are not the same, as it often takes a long time for what they have in common to be seen: so that, the narrower the limits of their knowledge of things, the more copious their dictionary must have been. The difficulty of using such a vocabulary could not be easily removed; for, to arrange beings under common and generic denominations, it became necessary to know their distinguishing properties: the need arose for observation and definition, that is to say, for natural history and metaphysics of a far more developed kind than men can at that time have possessed.

Add to this, that general ideas cannot be introduced into the mind without the assistance of words, nor can the understanding seize them except by means of propositions. This is one of the reasons why animals cannot form such ideas, or ever acquire that capacity for self-improvement which depends on them. When a monkey goes from one nut to another, are we to conceive that he entertains any general

idea of that kind of fruit, and compares its archetype with the two individual nuts? Assuredly he does not; but the sight of one of these nuts recalls to his memory the sensations which he receives from the other, and his eyes, being modified after a certain manner, give information to the palate of the modification it is about to receive. Every general idea is purely intellectual; if the imagination meddles with it ever so little, the idea immediately becomes particular. If you endeavor to trace in your mind the image of a tree in general, you never attain to your end. In spite of all you can do, you will have to see it as great or little, bare or leafy, light or dark, and were you capable of seeing nothing in it but what is common to all trees, it would no longer be like a tree at all. Purely abstract beings are perceivable in the same manner, or are only conceivable by the help of language. The definition of a triangle alone gives you a true idea of it: the moment you imagine a triangle in your mind, it is some particular triangle and not another, and you cannot avoid giving it sensible lines and a colored area. We must then make use of propositions and of language in order to form general ideas. For no sooner does the imagination cease to operate than the understanding proceeds only by the help of words. If then the first inventors of speech could give names only to ideas they already had, it follows that the first substantives could be nothing more than proper names.

But when our new grammarians, by means of which I have no conception, began to extend their ideas and generalize their terms, the ignorance of the inventors must have confined this method within very narrow limits; and, as they had at first gone too far in multiplying the names of individuals, from ignorance of their genus and species, they made afterwards too few of these, from not having considered beings in all their specific differences. It would indeed have needed more knowledge and experience than they could have, and more pains and inquiry than they would have bestowed, to carry these distinctions to their proper length. If, even to-day, we are continually discovering new species, which have hitherto escaped observation, let us reflect how many of them must have escaped men who judged things merely from their first appearance! It is superfluous to add that the primitive classes and the most general notions must necessarily have escaped their notice also. How, for instance, could they have understood or thought of the words matter, spirit, substance, mode, figure, motion, when even our philosophers, who have so long been making use of them, have themselves the greatest difficulty in understanding them; and when, the ideas attached to them being purely metaphysical, there are no models of them to be found in nature?

But I stop at this point, and ask my judges to suspend their reading a while, to consider, after the invention of physical substantives, which is the easiest part of language to invent, that there is still a

great way to go, before the thoughts of men will have found perfect expression and constant form, such as would answer the purposes of public speaking, and produce their effect on society. I beg of them to consider how much time must have been spent, and how much knowledge needed, to find out numbers, abstract terms, aorists and all the tenses of verbs, particles, syntax, the method of connecting prepositions, the forms of reasoning, and all the logic of speech. For myself, I am so aghast at the increasing difficulties which present themselves, and so well convinced of the almost demonstrable impossibility that languages should owe their original institution to merely human means, that I leave, to any one who will undertake it, the discussion of the difficult problem, which was most necessary, the existence of society to the invention of language, or the invention of language to the establishment of society. But be the origin of language and society what they may, it may be at least inferred, from the little care which nature has taken to unite mankind by mutual wants, and to facilitate the use of speech, that she has contributed little to make them sociable, and has put little of her own into all they have done to create such bonds of union. It is in fact impossible to conceive why, in a state of nature, one man should stand more in need of the assistance of another, than a monkey or a wolf of the assistance of another of its kind: or, granting that he did, what motives could induce that other to assist him; or, even then, by what means they could agree about the conditions. I know it is incessantly repeated that man would in such a state have been the most miserable of creatures; and indeed, if it be true, as I think I have proved, that he must have lived many ages, before he could have either desire or an opportunity of emerging from it, this would only be an accusation every species of intelligence, can have no passions save those of the latter kind: his desires never go beyond his physical wants. The only goods he recognizes in the universe are food, a female, and sleep: the only evils he fears are pain and hunger. I say pain, and not death: for no animal can know what it is to die; the knowledge of death and its terrors being one of the first acquisitions made by man in departing from an animal state.

It would be easy, were it necessary, to support this opinion by facts, and to show that, in all the nations of the world, the progress of the understanding has been exactly proportionate to the wants which the peoples had received from nature, or been subjected to by circumstances, and in consequence to the passions that induced them to provide for those necessities. I might instance the arts, rising up in Egypt and expanding with the inundation of the Nile. I might follow their progress into Greece, where they took root afresh, grew up and towered to the skies, among the rocks and sands of Attica, without being able to germinate on the fertile banks of the Eurotas:

I might observe that in general, the people of the North are more industrious than those of the South, because they cannot get on so well without being so: as if nature wanted to equalize matters by giving their understandings the fertility she had refused to their soil.

But who does not see, without recurring to the uncertain testimony of history, that everything seems to remove from savage man both the temptation and the means of changing his condition? His imagination paints no pictures; his heart makes no demands on him. His few wants are so readily supplied, and he is so far from having the knowledge which is needful to make him want more, that he can have neither foresight nor curiosity. The face of nature becomes indifferent to him as it grows familiar. He sees in it always the same order, the same successions: he has not understanding enough to wonder at the greatest miracles; nor is it in his mind that we can expect to find that philosophy man needs, if he is to know how to notice for once what he sees every day. His soul, which nothing disturbs, is wholly wrapped up in the feeling of its present existence, without any idea of the future, however near at hand; while his projects, as limited as his views, hardly extend to the close of day. Such, even at present, is the extent of the native Caribean's foresight: he will improvidently sell you his cotton-bed in the morning, and come crying in the evening to buy it again, not having foreseen he would want it again the next night.

The more we reflect on this subject, the greater appears the distance between pure sensation and the most simple knowledge: it is impossible indeed to conceive how a man, by his own powers alone, without the aid of communication and the spur of necessity, could have bridged so great a gap. How many ages may have elapsed before mankind were in a position to behold any other fire than that of the heavens. What a multiplicity of chances must have happened to teach them the commonest uses of that element! How often must they have let it out before they acquired the art of reproducing it? and how often may not such a secret have died with him who had discovered it? What shall we say of agriculture, an art which requires so much labor and foresight, which is so dependent on others that it is plain it could only be practised in a society which had at least begun, and which does not serve so much to draw the means of subsistence from the earth—for these it would produce of itself—but to compel it to produce what is most to our taste? But let us suppose that men had so multiplied that the natural produce of the earth was no longer sufficient for their support; a supposition, by the way, which would prove such a life to be very advantageous for the human race; let us suppose that, without forges or workshops, the instruments of husbandry had dropped from the sky into the hands of savages; that they had overcome their natural aversion to continual labor;

that they had learned so much foresight for their needs; that they had divined how to cultivate the earth, to sow grain and plant trees; that they had discovered the arts of grinding corn, and of setting the grape to ferment—all being things that must have been taught them by the gods, since it is not to be conceived how they could discover them for themselves—yet after all this, what man among them would be so absurd as to take the trouble of cultivating a field, which might be stripped of its crop by the first comer, man or beast, that might take a liking to it; and how should each of them resolve to pass his life in wearisome labor, when, the more necessary to him the reward of his labor might be, the surer he would be of not getting it? In a word, how could such a situation induce men to cultivate the earth, till it was regularly parcelled out among them; that is to say, till the state of nature had been abolished?

Were we to suppose savage man as trained in the art of thinking as philosophers make him; were we, like them, to suppose him a very philosopher capable of investigating the sublimest truths, and of forming, by highly abstract chains of reasoning, maxims of reason and justice, deduced from the love of order in general, or the known will of his Creator; in a word, were we to suppose him as intelligent and enlightened, as he must have been, and is in fact found to have been, dull and stupid, what advantage would accrue to the species, from all such metaphysics, which could not be communicated by one to another, but must end with him who made them? What progress could be made by mankind, while dispersed in the woods among other animals? and how far could men improve or mutually enlighten one another, when, having no fixed habitation, and no need of one another's assistance, the same persons hardly met twice in their lives, and perhaps then, without knowing one another or speaking together?

Let it be considered how many ideas we owe to the use of speech; how far grammar exercises the understanding and facilitates its operations. Let us reflect on the inconceivable pains and the infinite space of time that the first invention of languages must have cost. To these reflections add what preceded, and then judge how many thousand ages must have elapsed in the successive development in the human mind of those operations of which it is capable.

I shall here take the liberty for a moment, of considering the difficulties of the origin of languages, on which subject I might content myself with a simple repetition of the Abbé Condillac's investigations, as they fully confirm my system, and perhaps even first suggested it. But it is plain, from the manner in which this philosopher solves the difficulties he himself raises, concerning the origin of arbitrary signs, that he assumes what I question, viz: that a kind of society must already have existed among the first inventors of language. While I refer, therefore, to his observations on this head, I think it right to

give my own, in order to exhibit the same difficulties in a light adapted to my subject. The first which presents itself is to conceive how language can have become necessary; for as there was no communication among men and no need for any, we can neither conceive the necessity of this invention, nor the possibility of it, if it was not somehow indispensable. I might affirm, with many others, that languages arose in the domestic intercourse between parents and their children. But this expedient would not obviate the difficulty, and would beside involve the blunder made by those who, in reasoning on the state of nature, always import into it ideas gathered in a state of society. Thus they constantly consider families as living together under one roof, and the individuals of each as observing among themselves a union as intimate and permanent as that which exists among us, where so many common interests unite them: whereas, in this primitive state, men had neither houses, nor huts, nor any kind of property whatever; every one lived where he could, seldom for more than a single night; the sexes united without design, as accident, opportunity or inclination brought them together, nor had they any great need of words to communicate their designs to each other; and they parted with the same indifference. The mother gave suck to her children at first for her own sake; and afterward, when habit had made them dear, for theirs: but as soon as they were strong enough to go in search of their own food, they forsook her of their own accord; and, as they had hardly any other method of not losing one another than that of remaining continually within sight, they soon became quite incapable of recognizing one another when they happened to meet again. It is farther to be observed that the child, having all his wants to explain, and of course more to say to his mother than the mother could have to say to him, must have borne the brunt of the task of invention, and the language he used would be of his own device, so that the number of languages would be equal to that of the individuals speaking them, and the variety would be increased by the vagabond and roving life they led, which would not give time for any idiom to become constant. For to say that the mother dictated to her child the words he was to use in asking her for one thing or another, is an explanation of how languages already formed are taught, but by no means explains how languages were originally formed.

We will suppose, however, that this first difficulty is obviated. Let us for a moment then take ourselves as being on this side of the vast space which must lie between a pure state of nature and that in which languages had become necessary, and, admitting their necessity, let against nature, and not against the being which she had thus unhappily constituted. But as I understand the word *miserable*, it either 'has no meaning at all, or else signifies only a painful privation of

something, or a state of suffering either in body in soul. I should be glad to have explained to me, what kind of misery a free being, whose heart is at ease and whose body is in health, can possibly suffer. I would ask also, whether a social or a natural life is most likely to become insupportable to those who enjoy it. We see around us hardly a creature in civil society, who does not lament his existence: we even see many deprive themselves of as much of it as they can, and laws human and divine together can hardly put a stop to the disorder. I ask, if it was ever known that a savage took it into his head, when at liberty, to complain of life or to make away with himself. Let us therefore judge, with less vanity, on which side the real misery is found. On the other hand, nothing could be more unhappy than savage man, dazzled by science, tormented by his passions, and reasoning about a state different from his own. It appears that Providence most wisely determined that the faculties, which he potentially possessed, should develop themselves only as occasion offered to exercise them, in order that they might not be superfluous or perplexing to him, by appearing before their time, nor slow and useless when the need for them arose. In instinct alone, he had all he required for living in the state of nature; and with a developed understanding he has only just enough to support life in society.

It appears, at first view, that men in a state of nature, having no moral relations or determinate obligations one with another, could not be either good or bad, virtuous or vicious; unless we take these terms in a physical sense, and call, in an individual, those qualities vices which may be injurious to his preservation, and those virtues which contribute to it; in which case, he would have to be accounted most virtuous, who put least check on the pure impulses of nature. But without deviating from the ordinary sense of the words, it will be proper to suspend the judgment we might be led to form on such a state, and be on our guard against our prejudices, till we have weighed the matter in the scales of impartiality, and seen whether virtues or vices preponderate among civilized men; and whether their virtues do them more good than their vices do harm; till we have discovered, whether the progress of the sciences sufficiently indemnifies them for the mischiefs they do one another, in proportion as they are better informed of the good they ought to do; or whether they would not be, on the whole, in a much happier condition if they had nothing to fear or to hope from any one, than as they are, subjected to universal dependence, and obliged to take everything from those who engage to give them nothing in return.

Above all, let us not conclude, with Hobbes, that because man has no idea of goodness, he must be naturally wicked; that he is vicious because he does not know virtue; that he always refuses to do his fellow-creatures services which he does not think they have a right

to demand; or that by virtue of the right he truly claims to everything he needs, he foolishly imagines himself the sole proprietor of the whole universe. Hobbes had seen clearly the defects of all the modern definitions of natural right: but the consequences which he deduces from his own show that he understands it in an equally false sense. In reasoning on the principles he lays down, he ought to have said that the state of nature, being that in which the care for our own preservation is the least prejudicial to that of others, was consequently the best calculated to promote peace, and the most suitable for mankind. He does say the exact opposite, in consequence of having improperly admitted, as a part of savage man's care for self-preservation, the gratification of a multitude of passions which are the work of society, and have made laws necessary. A bad man, he says, is a robust child. But it remains to be proved whether man in a state of nature is this robust child: and, should we grant that he is, what would he infer? Why truly, that if this man, when robust and strong, were dependent on others as he is when feeble, there is no extravagance he would not be guilty of; that he would beat his mother when she was too slow in giving him her breast; that he would strangle one of his younger brothers, if he should be troublesome to him, or bite the arm of another, if he put him to any inconvenience. But that man in the state of nature is both strong and dependent involves two contrary suppositions. Man is weak when he is dependent, and is his own master before he comes to be strong. Hobbes did not reflect that the same cause, which prevents a savage from making use of his reason, as our jurists hold, prevents him also from abusing his faculties, as Hobbes himself allows: so that it may be justly said that savages are not bad merely because they do not know what it is to be good: for it is neither the development of the understanding nor the restraint of law that hinders them from doing ill; but the peacefulness of their passions, and their ignorance of vice: *tanto plus in illis proficit vitiorum ignoratio, quam in his cognitio virtutis*. There is another principle which has escaped Hobbes; which, having been bestowed on mankind, to moderate, on certain occasions, the impetuosity of egoism, or, before its birth, the desire of self-preservation, tempers the ardor with which he pursues his own welfare, by an innate repugnance at seeing a fellow-creature suffer. I think I need not fear contradiction in holding man to be possessed of the only natural virtue, which could not be denied him by the most violent detractor of human virtue. I am speaking of compassion, which is a disposition suitable to creatures so weak and subject to so many evils as we certainly are: by so much the more universal and useful to mankind, as it comes before any kind of reflection; and at the same time so natural, that the very brutes themselves sometimes give evident proofs of it. Not to mention the tenderness of mothers for their offspring-

and the perils they encounter to save them from danger, it is well known that horses show a reluctance to trample on living bodies. One animal never passes by the dead body of another of its species: there are even some which give their fellows a sort of burial; while the mournful lowings of the cattle when they enter the slaughter-house show the impressions made on them by the horrible spectacle which meets them. We find, with pleasure, the author of the Fable of the Bees obliged to own that man is a compassionate and sensible being, and laying aside his cold subtlety of style, in the example he gives, to present us with the pathetic description of a man who, from a place of confinement, is compelled to behold a wild beast tear a child from the arms of its mother, grinding its tender limbs with its murderous teeth, and tearing its palpitating entrails with its claws. What horrid agitation must not the eye-witness of such a scene experience, although he would not be personally concerned! What anxiety would he not suffer at not being able to give any assistance to the fainting mother and the dying infant!

Such is the pure emotion of nature, prior to all kinds of reflection! Such is the force of natural compassion, which the greatest depravity of morals has as yet hardly been able to destroy! for we daily find at our theaters men affected, nay shedding tears at the sufferings of a wretch who, were he in the tyrant's place, would probably even add to the torments of his enemies; like the blood-thirsty Sulla, who was so sensitive to ills he had not caused, or that Alexander of Pheros who did not dare to go and see any tragedy acted, for fearing of being seen weeping with Andromache and Priam, though he could listen without emotion to the cries of all citizens who were daily strangled at his command.

Mollissima corda

*Humano generi dare se natura fatetur,
Quæ lacrimas dedit.*

Juvenal, Satire xv, 151.

Mandeville well knew that, in spite of all their morality, men would have never been better than monsters, had not nature bestowed on them a sense of compassion, to aid their reason: but he did not see that from this quality alone flow all those social virtues, of which he denied man the possession. But what is generosity, clemency or humanity but compassion applied to the weak, to the guilty, or to mankind in general? Even benevolence and friendship are, if we judge rightly, only the effects of compassion, constantly set upon a particular object: for how is it different to wish that another person may not suffer pain and uneasiness and to wish him happy? Were it even true that pity is no more than a feeling, which puts us in the place of the sufferer, a feeling, obscure yet lively in a savage, developed yet

feeble in civilized man; this truth would have no other consequence than to confirm my argument. Compassion must, in fact, be the stronger, the more the animal beholding any kind of distress identifies himself with the animal that suffers. Now, it is pain that such identification must have been much more perfect in a state of nature than it is in a state of reason. It is reason that engenders self-respect, and reflection that confirms it: it is reason which turns man's mind back upon itself, and divides him from everything that could disturb or afflict him. It is philosophy that isolates him, and bids him say, at sight of the misfortunes of others: "Perish if you will, I am secure." Nothing but such general evils as threaten the whole community can disturb the tranquil sleep of the philosopher, or tear him from his bed. A murder may with impunity be committed under his window; he has only to put his hands to his ears and argue a little with himself, to prevent nature, which is shocked within him, from identifying itself with the unfortunate sufferer. Uncivilized man has not this admirable talent; and for want of reason and wisdom, is always foolishly ready to obey the first promptings of humanity. It is the populace that flocks together at riots and street-brawls, while the wise man prudently makes off. It is the mob and the market-women, who part the combatants, and hinder gentle-folks from cutting one another's throats.

It is then certain that compassion is a natural feeling, which, by moderating the violence of love of self in each individual, contributes to the preservation of the whole species. It is this compassion that hurries us without reflection to the relief of those who are in distress: it is this which in a state of nature supplies the place of laws, morals and virtues, with the advantage that none are tempted to disobey its gentle voice: it is this which will always prevent a sturdy savage from robbing a weak child or a feeble old man of the sustenance they may have with pain and difficulty acquired, if he sees a possibility of providing for himself by other means: it is this which, instead of inculcating that sublime maxim of rational justice, *Do to others as you would have them do unto you*, inspires all men with that other maxim of natural goodness, much less perfect indeed, but perhaps more useful; *Do good to yourself with as little evil as possible to others*. In a word, it is rather in this natural feeling than in any subtle arguments that we must look for the cause of that repugnance, which every man would experience in doing evil, even independently of the maxims of education. Although it might belong to Socrates and other minds of the like craft to acquire virtue by reason, the human race would long since have ceased to be, had its preservation depended only on the reasonings of the individuals composing it.

With passions so little active, and so good a curb, men, being rather wild than wicked, and more intent to guard themselves against the

mischief that might be done them, than to do mischief to others, were by no means subject to very perilous dissensions. They maintained no kind of intercourse with one another, and were consequently strangers to vanity, deference, esteem and contempt; they had not the least idea of *meum* and *tuum*, and no true conception of justice; they looked upon every violence to which they were subjected, rather as an injury that might easily be repaired than as a crime that ought to be punished; and they never thought of taking revenge, unless perhaps mechanically and on the spot, as a dog will sometimes bite the stone which is thrown at him. Their quarrels therefore would seldom have very bloody consequences; for the subject of them would be merely the question of subsistence. But I am aware of one greater danger, which remains to be noticed.

Of the passions that stir the heart of man, there is one which makes the sexes necessary to each other, and is extremely ardent and impetuous; a terrible passion that braves danger, surmounts all obstacles, and in its transports seems calculated to bring destruction on the human race which it is really destined to preserve. What must become of men who are left to this brutal and boundless rage, without modesty, without shame, and daily upholding their amours at the price of their blood?

It must, in the first place, be allowed that, the more violent the passions are, the more are laws necessary to keep them under restraint. But, setting aside the inadequacy of laws to effect this purpose, which is evident from the crimes and disorders to which these passions daily give rise among us, we should do well to inquire if these evils did not spring up with the laws themselves; for in this case, even if the laws were capable of repressing such evils, it is the least that could be expected from them, that they should check a mischief which would not have arisen without them.

Let us begin by distinguishing between the physical and moral ingredients in the feeling of love. The physical part of love is that general desire which urges the sexes to union with each other. The moral part is that which determines and fixes this desire exclusively upon one particular object; or at least gives it a greater degree of energy toward the object thus preferred. It is easy to see that the moral part of love is a factitious feeling, born of social usage, and enhanced by the women with much care and cleverness, to establish their empire, and put in power the sex which ought to obey. This feeling, being founded on certain ideas of beauty and merit which a savage is not in a position to acquire, and on comparisons which he is incapable of making, must be for him almost non-existent; for, as his mind cannot form abstract ideas of proportion and regularity, so his heart is not susceptible of the feelings of love and admiration, which are even insensibly produced by the application of these ideas. He follows

solely the character nature has implanted in him, and not tastes which he could never have acquired; so that every woman equally answers his purpose.

Men in a state of nature being confined merely to what is physical in love, and fortunate enough to be ignorant of those excellences, which whet the appetite while they increase the difficulty of gratifying it, must be subject to fewer and less violent fits of passion, and consequently fall into fewer and less violent disputes. The imagination, which causes such ravages among us, never speaks to the heart of savages, who quietly awaits the impulses of nature, yield to them involuntarily, with more pleasure than ardor, and, their wants once satisfied, lose the desire. It is therefore incontestable that love, as well as all other passions, must have acquired in society that glowing impetuosity, which makes it so often fatal to mankind. And it is the more absurd to represent savages as continually cutting one another's throats to indulge their brutality, because this opinion is directly contrary to experience; the Caribbeans, who have as yet least of all deviated from the state of nature, being in fact the most peaceable of people in their amours, and the least subject to jealousy, though they live in a hot climate which seems always to inflame the passions.

With regard to the inferences that might be drawn, in the case of several species of animals, the males of which fill our poultry-yards with blood and slaughter, or in spring make the forest resound with their quarrels over their females; we must begin by excluding all those species, in which nature has plainly established, in the comparative power of the sexes, relations different from those which exist among us: thus we can base no conclusion about men on the habits of fighting cocks. In those species where the proportion is better observed, these battles must be entirely due to the scarcity of females in comparison with males; or, what amounts to the same thing, to the intervals during which the female constantly refuses the advances of the male: for if each female admits the male but during two months in the year, it is the same as if the number of females were five-sixths less. Now, neither of these two cases is applicable to the human species, in which the number of females usually exceeds that of males, and among whom it has never been observed, even among savages, that the females have, like those of other animals, their stated times of passion and indifference. Moreover, in several of these species, the individuals all take fire at once, and there comes a fearful moment of universal passion, tumult and disorder among them; a scene which is never beheld in the human species, whose love is not thus seasonal. We must not then conclude from the combats of such animals for the enjoyment of the females, that the case would be the same with mankind in a state of nature: and, even if we drew such a conclusion, we see that such contests do

not exterminate other kinds of animals, and we have no reason to think they would be more fatal to ours. It is indeed clear that they would do still less mischief than is the case in a state of society; especially in those countries in which, morals being still held in some repute, the jealousy of lovers and the vengeance of husbands are the daily cause of duels, murders, and even worse crimes; where the obligation of eternal fidelity only occasions adultery, and the very laws of honor and continence necessarily increase debauchery and lead to the multiplication of abortions.

Let us conclude then that man in a state of nature, wandering up and down the forests, without industry, without speech, and without home, an equal stranger to war and to all ties, neither standing in need of his fellow-creatures nor having any desire to hurt them, and perhaps even not distinguishing them one from another; let us conclude that, being self-sufficient and subject to so few passions, he could have no feelings or knowledge but such as befitted his situation; that he felt only his actual necessities, and disregarded everything he did not think himself immediately concerned to notice, and that his understanding made no greater progress than his vanity. If by accident he made any discovery, he was the less able to communicate it to others, as he did not know even his own children. Every art would necessarily perish with its inventor, where there was no kind of education among men, and generations succeeded generations without the least advance; when, all setting out from the same point, centuries must have elapsed in the barbarism of the first ages; when the race was already old, and man remained a child.

If I have expatiated at such length on this supposed primitive state, it is because I had so many ancient errors and inveterate prejudices to eradicate, and therefore thought it incumbent on me to dig down to their very root, and show, by means of a true picture of the state of nature, how far even the natural inequalities of mankind are from having that reality and influences which modern writers suppose.

It is in fact easy to see that many of the differences which distinguish men are merely the effect of habit and the different methods of life men adopt in society. Thus a robust or delicate constitution, and the strength or weakness attaching to it, are more frequently the effects of a hardy or effeminate method of education than of the original endowment of the body. It is the same with the powers of the mind; for education not only make a difference between such as are cultured and such as are not, but even increases the differences which exist among the former, in proportion to their respective degrees of culture: as the distance between a giant and a dwarf on the same road increases with every step they take. If we compare the prodigious diversity, which obtains in the education and manner of life of the various orders of men in the state of society, with the uni-

formity and simplicity of animal and savage life, in which every one lives on the same kind of food and in exactly the same manner, and does exactly the same things, it is easy to conceive how much less the difference between man and man must be in a state of nature than in a state of society, and how greatly the natural inequality of mankind must be increased by the inequalities of social institutions.

But even if nature really affected, in the distribution of her gifts, that partiality which is imputed to her, what advantage would the greatest of her favorites derive from it, to the detriment of others, in a state that admits of hardly any kind of relation between them? Where there is no love, of what advantage is beauty? Of what use is wit to those who do not converse, or cunning to those who have no business with others? I hear it constantly repeated that, in such a state, the strong would oppress the weak; but what is here meant by oppression? Some, it is said, would violently domineer over others, who would groan under a servile submission to their caprices. This indeed is exactly what I observe to be the case among us; but I do not see how it can be inferred of men in a state of nature, who could not easily be brought to conceive what we mean by dominion and servitude. One man, it is true, might seize the fruits which another had gathered, the game he had killed, or the cave he had chosen for shelter; but how would he ever be able to exact obedience, and what ties of dependence could there be among men without possessions? If, for instance, I am driven from one tree, I can go to the next; if I am disturbed in one place, what hinders me from going to another? Again, should I happen to meet with a man so much stronger than myself, and at the same time so depraved, so indolent, and so barbarous, as to compel me to provide for his sustenance while he himself remains idle; he must take care not to have his eyes off me for a single moment; he must bind me fast before he goes to sleep, or I shall certainly either knock him on the head or make my escape. That is to say, he must in such a case voluntarily expose himself to much greater trouble than he seeks to avoid, or can give me. After all this, let him be off his guard ever so little; let him but turn his head aside at any sudden noise, and I shall be instantly twenty paces off, lost in the forest, and, my fetters burst asunder, he would never see me again.

Without my expatiating thus uselessly on these details, every one must see that as the bonds of servitude are formed merely by the mutual dependence of men on one another and the reciprocal needs that unite them, it is impossible to make any man a slave, unless he be first reduced to a situation in which he cannot do without the help of others: and, since such a situation does not exist in a state of nature, every one is there his own master, and the law of the strongest is of no effect.

Having proved that the inequality of mankind is hardly felt, and

that its influence is next to nothing in a state of nature, I must next show its origin and trace its progress in the successive developments of the human mind. Having shown that human *perfectibility*, the social virtues, and the other faculties which natural man potentially possessed, could never develop of themselves, but must require the fortuitous concurrence of many foreign causes that might never arise, and without which he would have remained for ever in his primitive condition, I must now collect and consider the different accidents which may have improved the human understanding while depraving the species, and made man wicked while making him sociable; so as to bring him and the world from that distant period to the point at which we now behold them.

I confess that, as the events I am going to describe might have happened in various ways, I have nothing to determine my choice but conjectures: but such conjectures become reasons, when they are the most probable that can be drawn from the nature of things, and the only means of discovering the truth. The consequences, however, which I mean to deduce will not be barely conjectural; as, on the principles just laid down, it would be impossible to form any other theory that would not furnish the same results, and from which I could not draw the same conclusions.

This will be a sufficient apology for my not dwelling on the manner in which the lapse of time compensates for the little probability in the events; on the surprising power of trivial causes, when their action is constant; on the impossibility, on the one hand, of destroying certain hypotheses, though on the other we cannot give them the certainty of known matters of fact; on its being within the province of history, when two facts are given as real, and have to be connected by a series of intermediate facts, which are unknown or supposed to be so, to supply such facts as may connect them; and on its being in the same province of philosophy when history is silent, to determine similar facts to serve the same end; and lastly, on the influence of similarity, which, in the case of events, reduces the facts to a much smaller number of different classes than is commonly imagined. It is enough for me to offer these hints to the consideration of my judges, and to have so arranged that the general reader has no need to consider them at all.

THE SECOND PART

THE first man who, having enclosed a piece of ground, bethought himself of saying *This is mine*, and found people simple enough to believe him, was the real founder of civil society. From how many crimes, wars and murders, from how many horrors and misfortunes might not any one have saved mankind, by pulling up the stakes, or filling up the ditch, and crying to his fellows, "Beware of listening to this impostor; you are undone if you once forget that the fruits of the earth belong to us all, and the earth itself to nobody." But there is great probability that things had then already come to such a pitch, that they could no longer continue as they were; for the idea of property depends on many prior ideas, which could only be acquired successively, and cannot have been formed all at once in the human mind. Mankind must have made very considerable progress, and acquired considerable knowledge and industry which they must also have transmitted and increased from age to age, before they arrived at this last point of the state of nature. Let us then go farther back, and endeavor to unify under a single point of view that slow succession of events and discoveries in the most natural order.

Man's first feeling was that of his own existence, and his first care that of self-preservation. The produce of the earth furnished him with all he needed and instinct told him how to use it. Hunger and other appetites made him at various times experience various modes of existence; and among these was one which urged him to propagate his species—a blind propensity that, having nothing to do with the heart, produced a merely animal act. The want once gratified, the two sexes knew each other no more; and even the offspring was nothing to its mother, as soon as it could do without her.

Such was the condition of infant man; the life of an animal limited at first to mere sensations, and hardly profiting by the gifts nature bestowed on him, much less capable of entertaining a thought of forcing anything from her. But difficulties soon presented themselves, and it became necessary to learn how to surmount them: the height of the trees, which prevented him from gathering their fruits, the competition of other animals desirous of the same fruits, and the ferocity of those who needed them for their own preservation, all obliged him to apply himself to bodily exercises. He had to be active, swift of foot, and vigorous in fight. Natural weapons, stones and

sticks, were easily found: he learned to surmount the obstacles of nature, to contend in case of necessity with other animals, and to dispute for the means of subsistence even with other men, or to idemnify himself for what he was forced to give up to a stronger.

In proportion as the human race grew more numerous, men's cares increased. The difference of soils, climates and seasons, must have introduced some differences into their manner of living. Barren years, long and sharp winters, scorching summers which parched the fruits of the earth, must have demanded a new industry. On the seashore and the banks of rivers, they invented the hook and line, and became fishermen and eaters of fish. In the forests they made bows and arrows, and became huntsmen and warriors. In cold countries they clothed themselves with the skins of the beasts they had slain. The lightning, a volcano, or some lucky chance acquainted them with fire, a new resource against the rigors of winter: they next learned how to preserve this element, then how to reproduce it, and finally how to prepare with it the flesh of animals which before they had eaten raw.

This repeated relevance of various beings to himself, and one to another, would naturally give rise in the human mind to the perceptions of certain relations between them. Thus the relations which we denote by the terms, great, small, strong, weak, swift, slow, fearful, bold, and the like, almost insensibly compared at need, must have at length produced in him a kind of reflection, or rather a mechanical prudence, which would indicate to him the precautions most necessary to his security.

The new intelligence which resulted from this development increased his superiority over other animals, by making him sensible of it. He would now endeavor, therefore, to ensnare them, would play them a thousand tricks, and though many of them might surpass him in swiftness or in strength, would in time become the master of some and the scourge of others. Thus, the first time he looked into himself, he felt the first emotion of pride; and, at a time when he scarce knew how to distinguish the different orders of beings, by looking upon his species as of the highest order, he prepared the way for assuming pre-eminence as an individual.

Other men, it is true, were not then to him what they now are to us, and he had no greater intercourse with them than with other animals; yet they were not neglected in his observations. The conformities, which he would in time discover between them, and between himself and his female, led him to judge of others which were not then perceptible; and finding that they all behaved as he himself would have done in like circumstances, he naturally inferred that their manner of thinking and acting was altogether in conformity with his own. This important truth, once deeply impressed on his mind,

must have induced him, from an intuitive feeling more certain and much more rapid than any kind of reasoning, to pursue the rules of conduct, which he had best observe towards them, for his own security and advantage.

Taught by experience that the love of well-being is the sole motive of human actions, he found himself in a position to distinguish the few cases, in which mutual interest might justify him in relying upon the assistance of his fellows; and also the still fewer cases in which a conflict of interests might give cause to suspect them. In the former case, he joined in the same herd with them, or at most in some kind of loose association, that laid no restraint on its members, and lasted no longer than the transitory occasion that formed it. In the latter case, every one sought his own private advantage, either by open force, if he thought himself strong enough, or by address and cunning, if he felt himself the weaker.

In this manner, men may have insensibly acquired some gross ideas of mutual undertakings, and of the advantages of fulfilling them: that is, just so far as their present and apparent interest was concerned: for they were perfect strangers to foresight, and were so far from troubling themselves about the distant future, that they hardly thought of the morrow. If a deer was to be taken, every one saw that, in order to succeed, he must abide faithfully by his post: but if a hare happened to come within the reach of any one of them, it is not to be doubted that he pursued it without scruple, and, having seized his prey, cared very little, if by so doing he caused his companions to miss theirs.

It is easy to understand that such intercourse would not require a language much more refined than that of rooks or monkeys, who associate together for much the same purpose. Inarticulate cries, plenty of gestures and some imitative sounds, must have been for a long time the universal language; and by the addition, in every country, of some conventional articulate sounds (of which, as I have already intimated, the first institution is not too easy to explain) particular languages were produced; but these were rude and imperfect, and nearly such as are now to be found among some savage nations.

Hurried on by the rapidity of time, by the abundance of things I have to say, and by the almost insensible progress of things in their beginnings, I pass over in an instant a multitude of ages; for the slower the events were in their succession, the more rapidly may they be described.

These first advances enabled men to make others with greater rapidity. In proportion as they grew enlightened, they grew industrious. They ceased to fall asleep under the first tree, or in the first cave that afforded them shelter; they invented several kinds of implements of hard and sharp stones, which they used to dig up the earth,

and to cut wood; they then made huts out of branches, and afterwards learned to plaster them over with mud and clay. This was the epoch of a first revolution, which established and distinguished families, and introduced a kind of property, in itself the source of a thousand quarrels and conflicts. As, however, the strongest were probably the first to build themselves huts which they felt themselves able to defend, it may be concluded that the weak found it much easier and safer to imitate, than to attempt to dislodge them: and of those who were once provided with huts, none could have any inducement to appropriate that of his neighbor; not indeed so much because it did not belong to him, as because it could be of no use, and he could not make himself master of it without exposing himself to a desperate battle with the family which occupied it.

The first expansions of the human heart were the effects of a novel situation, which united husbands and wives, fathers and children, under one roof. The habit of living together soon gave rise to the finest feelings known to humanity, conjugal love and paternal affection. Every family became a little society, the more united because liberty and reciprocal attachment were the only bonds of its union. The sexes, whose manner of life had been hitherto the same, began now to adopt different ways of living. The women became more sedentary, and accustomed themselves to mind the hut and their children, while the men went abroad in search of their common subsistence. From living a softer life, both sexes also began to lose something of their strength and ferocity: but, if individuals became to some extent less able to encounter wild beasts separately, they found it, on the other hand, easier to assemble and resist in common.

The simplicity and solitude of man's life in this new condition, the paucity of his wants, and the implements he had invented to satisfy them, left him a great deal of leisure, which he employed to furnish himself with many conveniences unknown to his fathers: and this was the first yoke he inadvertently imposed on himself, and the first source of the evils he prepared for his descendants. For, besides continuing thus to enervate both body and mind, these conveniences lost with use almost all their power to please, and even degenerated into real needs, till the want of them became far more disagreeable than the possession of them had been pleasant. Men would have been unhappy at the loss of them, though the possession did not make them happy.

We can here see a little better how the use of speech became established, and insensibly improved in each family, and we may form a conjecture also concerning the manner in which various causes may have extended and accelerated the progress of language, by making it more and more necessary. Floods or earthquakes surrounded inhabited districts with precipices or waters: revolutions of the globe tore off portions from the continent, and made them islands. It is

readily seen that among men thus collected and compelled to live together, a common idiom must have arisen much more easily than among those who still wandered through the forests of the continent. Thus it is very possible that after their first essays in navigation the islanders brought over the use of speech to the continent: and it is at least very probable that communities and languages were first established in islands, and even came to perfection there before they were known on the mainland.

Everything now begins to change its aspect. Men, who have up to now been roving in the woods, by taking to a more settled manner of life, come gradually together, form separate bodies, and at length in every country arises a distinct nation, united in character and manners, not by regulations or laws, but by uniformity of life and food, and the common influence of climate. Permanent neighborhood could not fail to produce, in time, some connection between different families. Among young people of opposite sexes, living in neighboring huts, the transient commerce required by nature soon led, through mutual intercourse, to another kind not less agreeable, and more permanent. Men began now to take the difference between objects into account, and to make comparisons; they acquired imperceptibly the ideas of beauty and merit, which soon gave rise to feelings of preference. In consequence of seeing each other often, they could not do without seeing each other constantly. A tender and pleasant feeling insinuated itself into their souls, and the least opposition turned it into an impetuous fury: with love arose jealousy; discord triumphed, and human blood was sacrificed to the gentlest of all passions.

As ideas and feelings succeeded one another, and heart and head were brought into play, men continued to lay aside their original wildness; their private connections became every day more intimate as their limits extended. They accustomed themselves to assemble before their huts round a large tree; singing and dancing, the true offspring of love and leisure, became the amusement, or rather the occupation, of men and women thus assembled together with nothing else to do. Each one began to consider the rest, and to wish to be considered in turn; and thus a value came to be attached to public esteem. Whoever sang or danced best, whoever was the handsomest, the strongest, the most dexterous, or the most eloquent, came to be of most consideration; and this was the first step towards inequality, and at the same time towards vice. From these first distinctions arose on the one side vanity and contempt and on the other shame and envy: and the fermentation caused by these new leavens ended by producing combinations fatal to innocence and happiness.

As soon as men began to value one another, and the idea of consideration had got a footing in the mind, every one put in his claim to it, and it became impossible to refuse it to any with impunity.

Hence arose the first obligations of civility even among savages; and every intended injury became an affront; because, besides the hurt which might result from it, the party injured was certain to find in it a contempt for his person, which was often more insupportable than the hurt itself.

Thus, as every man punished the contempt shown him by others, in proportion to his opinion of himself, revenge became terrible, and men bloody and cruel. This is precisely the state reached by most of the savage nations known to us: and it is for want of having made a proper distinction in our ideas, and seen how very far they already are from the state of nature, that so many writers have hastily concluded that man is naturally cruel, and requires civil institutions to make him more mild; whereas nothing is more gentle than man in his primitive state, as he is placed by nature at an equal distance from the stupidity of brutes, and the fatal ingenuity of civilized man. Equally confined by instinct and reason to the sole care of guarding himself against the mischiefs which threaten him, he is restrained by natural compassion from doing any injury to others, and is not led to do such a thing even in return for injuries received. For, according to the axiom of the wise Locke, *There can be no injury, where there is no property.*

But it must be remarked that the society thus formed, and the relations thus established among men, required of them qualities different from those which they possessed from their primitive constitution. Morality began to appear in human actions, and every one, before the institution of law, was the only judge and avenger of the injuries done him, so that the goodness which was suitable in the pure state of nature was no longer proper in the new-born state of society. Punishments had to be made more severe, as opportunities of offending became more frequent, and the dread of vengeance had to take the place of the rigor of the law. Thus, though men had become less patient, and their natural compassion had already suffered some diminution, this period of expansion of the human faculties, keeping a just mean between the indolence of the primitive state and the petulant activity of our egoism, must have been the happiest and most stable of epochs. The more we reflect on it, the more we shall find that this state was the least subject to revolutions, and altogether the very best man could experience; so that he can have departed from it only through some fatal accident, which, for the public good, should never have happened. The example of savages, most of whom have been found in this state, seems to prove that men were meant to remain in it, that it is the real youth of the world, and that all subsequent advances have been apparently so many steps towards the perfection of the individual, but in reality towards the decrepitude of the species.

So long as men remained content with their rustic huts, so long as they were satisfied with clothes made of the skins of animals and sewn together with thorns and fishbones, adorned themselves only with feathers and shells, and continued to paint their bodies different colors, to improve and beautify their bows and arrows and to make with sharp-edged stones fishing boats or clumsy musical instruments; in a word, so long as they undertook only what a single person could accomplish, and confined themselves to such arts as did not require the joint labor of several hands, they lived free, healthy, honest and happy lives, so long as their nature allowed, and as they continued to enjoy the pleasures of mutual and independent intercourse. But from the moment one man began to stand in need of the help of another; from the moment it appeared advantageous to any one man to have enough provisions for two, equality disappeared, property was introduced, work became indispensable, and vast forests became smiling fields, which man had to water with the sweat of his brow, and where slavery and misery were soon seen to germinate and grow up with the crops.

Metallurgy and agriculture were the two arts which produced this great revolution. The poets tell us it was gold and silver, but, for the philosophers, it was iron and corn, which first civilized men, and ruined humanity. Thus both were unknown to the savages of America, who for that reason are still savage: the other nations also seem to have continued in a state of barbarism while they practised only one of these arts. One of the best reasons, perhaps, why Europe has been, if not longer, at least more constantly and highly civilized than the rest of the world, is that it is at once the most abundant in iron and the most fertile in corn.

It is difficult to conjecture how men first came to know and use iron; for it is impossible to suppose they would of themselves think of digging the ore out of the mine, and preparing it for smelting, before they knew what would be the result. On the other hand, we have the less reason to suppose this discovery the effect of any accidental fire, as mines are only formed in barren places, bare of trees and plants; so that it looks as if nature had taken pains to keep the fatal secret from us. There remains, therefore, only the extraordinary accident of some volcano which, by ejecting metallic substances already in fusion, suggested to the spectators the idea of imitating the natural operation. And we must further conceive them as possessed of uncommon courage and foresight, to undertake so laborious a work, with so distant a prospect of drawing advantage from it; yet these qualities are united only in minds more advanced than we can suppose those of these first discoveries to have been.

With regard to agriculture, the principles of it were known long before they were put in practice; and it is indeed hardly possible that

men, constantly employed in drawing their subsistence from plants and trees, should not readily acquire a knowledge of the means made use of by nature for the propagation of vegetables. It was in all probability very long, however, before their industry took that turn, either because trees, which together with hunting and fishing afforded them food, did not require their attention; or because they were ignorant of the use of corn, or without instruments to cultivate it; or because they lacked foresight to future needs; or lastly, because they were without means of preventing others from robbing them of the fruit of their labor.

When they grew more industrious, it is natural to believe that they began, with the help of sharp stones and pointed sticks, to cultivate a few vegetables or roots around their huts; though it was long before they knew how to prepare corn, or were provided with the implements necessary for raising it in any large quantity; not to mention how essential it is, for husbandry, to consent to immediate loss, in order to reap a future gain—a precaution very foreign to the turn of a savage's mind; for, as I have said, he hardly foresees in the morning what he will need at night.

The invention of the other arts must therefore have been necessary to compel mankind to apply themselves to agriculture. No sooner were artificers wanted to smelt and forge iron, than others were required to maintain them; the more hands that were employed in manufacturers, the fewer were left to provide for the common subsistence, though the number of mouths to be furnished with food remained the same: and as some required commodities in exchange for their iron, the rest at length discovered the method of making iron serve for the multiplication of commodities. By this means the arts of husbandry and agriculture were established on the one hand, and the art of working metals and multiplying their uses on the other.

The cultivation of the earth necessarily brought about its distribution; and property, once recognized, gave rise to the first rules of justice; for, to secure each man his own, it had to be possible for each to have something. Besides, as men began to look forward to the future, and all had something to lose, every one had reason to apprehend that reprisals would follow any injury he might do to another. This origin is so much the more natural, as it is impossible to conceive how property can come from anything but manual labor: for what else can a man add to things which he does not originally create, so as to make them his own property? It is the husbandman's labor alone that, giving him a title to the produce of the ground he has tilled, gives him a claim also to the land itself, at least till harvest; and so, from year to year, a constant possession which is easily transformed into property. When the ancients, says Grotius, gave to Ceres the title of *Legislatrix*, and to a festival celebrated in

her honor the name of Thesmophoria, they meant by that that the distribution of lands had produced a new kind of right: that it so say, the right of property, which is different from the right deducible from the law of nature.

In this state of affairs, equality might have been sustained, had the talents of individuals been equal, and had, for example, the use of iron and the consumption of commodities always exactly balanced each other; but, as there was nothing to preserve this balance, it was soon disturbed; the strongest did most work; the most skilful turned his labor to best account; the most ingenious devised methods of diminishing his labor: the husbandman wanted more iron, or the smith more corn, and, while both labored equally, the one gained a great deal by his work, while the other could hardly support himself. Thus natural inequality unfolds itself insensibly with that of combination, and the difference between men, developed by their different circumstances, becomes more sensible and permanent in its effects, and begins to have an influence, in the same proportion, over the lot of individuals.

Matters once at this pitch, it is easy to imagine the rest. I shall not detain the reader with a description of the successive invention of other arts, the development of language, the trial and utilisation of talents, the inequality of fortunes, the use and abuse of riches, and all the details connected with them which the reader can easily supply for himself. I shall confine myself to a glance at mankind in this new situation.

Behold then all human faculties developed, memory and imagination in full play, egoism interested, reason active, and the mind almost at the highest point of its perfection. Behold all the natural qualities in action, the rank and condition of every man assigned him; not merely his share of property and his power to serve or injure others, but also his wit, beauty, strength or skill, merit or talents: and these being the only qualities capable of commanding respect, it soon became necessary to possess or to affect them.

It now became the interest of men to appear what they really were not. To be and to seem became two totally different things; and from this distinction sprang insolent pomp and cheating trickery, with all the numerous vices that go in their train. On the other hand, free and independent as men were before, they were now, in consequence of a multiplicity of new wants, brought into subjection, as it were, to all nature, and particularly to one another; and each became in some degree a slave even in becoming the master of other men: if rich, they stood in need of the services of others; if poor, of their assistance; and even a middle condition did not enable them to do without one another. Man must now, therefore, have been perpetually employed in getting others to interest themselves in his lot,

and in making them, apparently at least, if not really, find their advantage in promoting his own. Thus he must have been sly and artful in his behavior to some, and imperious and cruel to others; being under a kind of necessity to ill-use all the persons of whom he stood in need, when he could not frighten them into compliance, and did not judge it his interest to be useful to them. Insatiable ambition, the thirst of raising their respective fortunes, not so much from real want as from the desire to surpass others, inspired all men with a vile propensity to injure one another, and with a secret jealousy, which is the more dangerous, as it puts on the mask of benevolence, to carry its point with greater security. In a word, there arose rivalry and competition on the one hand, and conflicting interests on the other, together with a secret desire on both of profiting at the expense of others. All these evils were the first effects of property, and the inseparable attendants of growing inequality.

Before the invention of signs to represent riches, wealth could hardly consist in anything but lands and cattle, the only real possessions men can have. But, when inheritances so increased in number and extent as to occupy the whole of the land, and to border on one another, one man could aggrandise himself only at the expense of another; at the same time the supernumeraries, who had been too weak or too indolent to make such acquisitions, and had grown poor without sustaining any loss, because while they saw everything change around them, they remained still the same, were obliged to receive their subsistence, or steal it, from the rich; and this soon bred, according to their different characters, dominion and slavery, or violence and rapine. The wealthy, on their part, had no sooner begun to taste the pleasure of command, than they disdained all others, and, using their old slaves to acquire new, thought of nothing but subduing and enslaving their neighbors; like ravenous wolves, which, having once tasted human flesh, despise every other food and thence forth seek only to devour.

Thus, as the most powerful or the most miserable considered their might or misery as a kind of right to the possessions of others, equivalent, in their opinion, to that of property, the destruction of equality was attended by the most terrible disorders. Usurpations by the rich, robbery by the poor, and the unbridled passions of both, suppressed the cries of natural compassion and the still feeble voice of justice, and filled men with avarice, ambition and vice. Between the title of the strongest and that of the first occupier, there arose perpetual conflicts, which never ended but in battles and bloodshed. The new-born state of society thus gave rise to a horrible state of war; men thus harassed and depraved were no longer capable of retracing their steps or renouncing the fatal acquisitions they had made, but, labor-

ing by the abuse of the faculties which do them honor, merely to their own confusion, brought themselves to the brink of ruin.

*Attonitus novitate mali, divesque miserque,
Effugere optat opes; et quæ modo voverat odit.*

It is impossible that men should not at length have reflected on so wretched a situation, and on the calamities that overwhelmed them. The rich, in particular, must have felt how much they suffered by a constant state of war, of which they bore all the expense; and in which, though all risked their lives, they alone risked their property. Besides, however speciously they might disguise their usurpations, they knew that they were founded on precarious and false titles; so that, if others took from them by force what they themselves had gained by force, they would have no reason to complain. Even those who had been enriched by their own industry, could hardly base their proprietorship on better claims. It was in vain to repeat, "I built this well; I gained this spot by my industry." Who gave you your standing, it might be answered, and what right have you to demand payment of us for doing what we never asked you to do? Do you not know that numbers of your fellow-creatures are starving, for want of what you have too much of? You ought to have had the express and universal consent of mankind, before appropriating more of the common subsistence than you needed for your own maintenance. Destitute of valid reasons to justify and sufficient strength to defend himself, able to crush individuals with ease, but easily crushed himself by a troop of bandits, one against all, and incapable, on account of mutual jealousy, of joining with his equals against numerous enemies united by the common hope of plunder, the rich man, thus urged by necessity, conceived at length the profoundest plan that ever entered the mind of man: this was to employ in his favor the forces of those who attacked him, to make allies of his adversaries, to inspire them with different maxims, and to give them other institutions as favorable to himself as the law of nature was unfavorable.

With this view, after having represented to his neighbors the horror of a situation which armed every man against the rest, and made their possessions as burdensome to them as their wants, and in which no safety could be expected either in riches or in poverty, he readily devised plausible arguments to make them close with his design. "Let us join," said he, "to guard the weak from oppression, to restrain the ambitious, and secure to every man the possession of what belongs to him: let us institute rules of justice and peace, to which all without exception may be obliged to conform; rules that may in some measure make amends for the caprices of fortune, by subjecting equally the powerful and the weak to the observance of reciprocal obligations. Let us, in a word, instead of turning our

forces against ourselves, collect them in a supreme power which may govern us by wise laws, protect and defend all the members of the association, repulse their common enemies, and maintain eternal harmony among us."

Far fewer words to this purpose would have been enough to impose on men so barbarous and easily seduced; especially as they had too many disputes among themselves to do without arbitrators, and too much ambition and avarice to go long without masters. All ran headlong to their chains, in hopes of securing their liberty; for they had just wit enough to perceive the advantages of political institutions, without experience enough to enable them to foresee the dangers. The most capable of foreseeing the dangers were the very persons who expected to benefit by them; and even the most prudent judged it not inexpedient to sacrifice one part of their freedom to ensure the rest; as a wounded man has his arm cut off to save the rest of his body.

Such was, or may well have been, the origin of society and law, which bound new fetters on the poor, and gave new powers to the rich; which irretrievably destroyed natural liberty, eternally fixed the law of property and inequality, converted clever usurpation into unalterable right, and, for the advantage of a few ambitious individuals, subjected all mankind to perpetual labor, slavery and wretchedness. It is easy to see how the establishment of one community made that of all the rest necessary, and how, in order to make head against united forces, the rest of mankind had to unite in turn. Societies soon multiplied and spread over the face of the earth, till hardly a corner of the world was left in which a man could escape the yoke, and withdraw his head from beneath the sword which he saw perpetually hanging over him by a thread. Civil right having thus become the common rule among the members of each community, the law of nature maintained its place only between different communities, where, under the name of the right of nations, it was qualified by certain tacit conventions, in order to make commerce practicable, and serve as a substitute for natural compassion, which lost, when applied to societies, almost all the influence it had over individuals, and survived no longer except in some great cosmopolitan spirits, who, breaking down the imaginary barriers that separate different peoples, follow the example of our Sovereign Creator, and include the whole human race in their benevolence.

But bodies politic, remaining thus in a state of nature among themselves, presently experienced the inconveniences which had obliged individuals to forsake it; for this state became still more fatal to these great bodies than it had been to the individuals of whom they were composed. Hence arose national wars, battles, murders, and reprisals, which shock nature and outrage reason; together with all

those horrible prejudices which class among the virtues the honor of shedding human blood. The most distinguished men hence learned to consider cutting each other's throats a duty; at length men massacred their fellow-creatures by thousands without so much as knowing why, and committed more murders in a single day's fighting, and more violent outrages in the sack of a single town, than were committed in the state of nature during whole ages over the whole earth. Such were the first effects which we can see to have followed the division of mankind into different communities. But let us return to their institutions.

I know that same writers have given other explanations of the origin of political societies, such as the conquest of the powerful, or the association of the weak. It is, indeed, indifferent to my argument which of these causes we choose. That which I have just laid down, however, appears to me the most natural for the following reasons. First: because, in the first case, the right of conquest, being no right in itself, could not serve as a foundation on which to build any other; the victor and the vanquished people still remained with respect to each other in the state of war, unless the vanquished, restored to the full possession of their liberty, voluntarily made choice of the victor for their chief. For till then, whatever capitulation may have been made being founded on violence, and therefore *ipso facto* void, there could not have been on this hypothesis either a real society or body politic, or any law other than that of the strongest. Secondly: because the words *strong* and *weak* are, in the second case, ambiguous; for during the interval between the establishment of a right of property, or prior occupancy, and that of political government, the meaning of these words is better expressed by the terms *rich* and *poor*: because, in fact, before the institution of laws, men had no other way of reducing their equals to submission, than by attacking their goods, or making some of their own over to them. Thirdly: because, as the poor had nothing but their freedom to lose, it would have been in the highest degree absurd for them to resign voluntarily the only good they still enjoyed, without getting anything in exchange: whereas the rich having feelings, if I may so express myself, in every part of their possessions, it was much easier to harm them, and therefore more necessary for them to take precautions against it; and, in short, because it is more reasonable to suppose a thing to have been invented by those to whom it would be of service, than by those whom it must have harmed.

Government had, in its infancy, no regular and constant form. The want of experience and philosophy prevented men from seeing any but present inconveniences, and they thought of providing against others only as they presented themselves. In spite of the endeavors of the wisest legislators, the political state remained imperfect, be-

cause it was little more than the work of chance; and, as it had begun ill, though time revealed its defects and suggested remedies, the original faults were never repaired. It was continually being patched up, when the first task should have been to get the site cleared and all the old materials removed, as was done by Lyncurgus at Sparta, if a stable and lasting edifice was to be erected. Society consisted at first merely of a few general conventions, which every member bound himself to observe; and for the performance of covenants the whole body went security to each individual. Experience only could show the weakness of such a constitution, and how easily it might be infringed with impunity, from the difficulty of convicting men of faults, where the public alone was to be witness and judge: the law could not but be eluded in many ways; disorders and inconveniences could not but multiply continually, till it became necessary to commit the dangerous trust of public authority to private persons, and the care of enforcing obedience to the deliberations of the people to the magistrate. For to say that chiefs were chosen before the confederacy was formed, and that the administrators of the laws were there before the laws themselves, is too absurd a supposition to consider seriously.

It would be as unreasonable to suppose that men at first threw themselves irretrievably and unconditionally into the arms of an absolute master, and that the first expedient which proud and unsubdued men hit upon for their common security was to run headlong into slavery. For what reason, in fact, did they take to themselves superiors, if it was not in order that they might be defended from oppression, and have protection for their lives, liberties and properties, which are, so to speak, the constituent elements of their being? Now, in the relations between man and man, the worst that can happen is for one to find himself at the mercy of another, and it would have been inconsistent with common-sense to begin by bestowing on a chief the only things they wanted his help to preserve. What equivalent could he offer them for so great a right? And if he had presumed to exact it under pretext of defending them, would he not have received the answer recorded in the fable: "What more can the enemy do to us?" It is therefore beyond dispute, and indeed the fundamental maxim of all political right, that people have set up chiefs to protect their liberty, and not to enslave them. *If we have a prince, said Pliny to Trajan, it is to save ourselves from having a master.*

Politicians indulge in the same sophistry about the love of liberty as philosophers about the state of nature. They judge, by what they see, of very different things, which they have not seen; and attribute to man a natural propensity to servitude, because the slaves within their observation are seen to bear the yoke with patience; they fail to reflect that it is with liberty as with innocence and virtue; the

value is known only to those who possess them, and the taste for them is forfeited when they are forfeited themselves. "I know the charms of your country," said Brasidas to a Satrap, who was comparing the life at Sparta with that at Persepolis, "but you cannot know the pleasures of mine."

An unbroken horse erects his mane, paws the ground and starts back impetuously at the sight of the bridle; while one which is properly trained suffers patiently even whip and spur: so savage man will not bend his neck to the yoke to which civilized man submits without a murmur, but prefers the most turbulent state of liberty to the most peaceful slavery. We cannot therefore, from the servility of nations already enslaved, judge of the natural disposition of mankind for or against slavery; we should go by the prodigious efforts of every free people to save itself from oppression. I know that the former are for ever holding forth in praise of the tranquillity they enjoy in their chains, and that they call a state of wretched servitude a state of peace: *miserrimam servitutem pacem appellant*. But when I observe the latter sacrificing pleasure, peace, wealth, power and life itself to the preservation of that one treasure, which is so disdained by those who have lost it; when I see free-born animals dash their brains out against the bars of their cage, from an innate impatience of captivity; when I behold numbers of naked savages, that despise European pleasures, braving hunger, fire, the sword and death, to preserve nothing but their independence, I feel that it is not for slaves to argue about liberty.

With regard to paternal authority, from which some writers have derived absolute government and all society, it is enough, without going back to the contrary arguments of Locke and Sidney, to remark that nothing on earth can be further from the ferocious spirit of despotism than the mildness of that authority which looks more to the advantage of him who obeys than to that of him who commands; that, by the law of nature, the father is the child's master no longer than his help is necessary; that from that time they are both equal, the son being perfectly independent of the father, and owing him only respect and not obedience. For gratitude is a duty which ought to be paid, but not a right to be exacted: instead of saying that civil society is derived from paternal authority, we ought to say rather that the latter derives its principal force from the former. No individual was ever acknowledged as the father of many, till his sons and daughters remained settled around him. The goods of the father, of which he is really the master, are the ties which keep his children in dependence, and he may bestow on them, if he pleases, no share of his property, unless they merit it by constant deference to his will. But the subjects of an arbitrary despot are so far from having the like favor to expect from their chief, that they themselves and every-

thing they possess are his property, or at least are considered by him as such; so that they are forced to receive, as a favor, the little of their own he is pleased to leave them. When he despoils them, he does but justice, and mercy in that he permits them to live.

By proceeding thus to test fact by right, we should discover as little reason as truth in the voluntary establishment of tyranny. It would also be no easy matter to prove the validity of a contract binding on only one of the parties, where all the risk is on one side, and none on the other; so that no one could suffer but he who bound himself. This hateful system is indeed, even in modern times, very far from being that of wise and good monarchs, and especially of the kings of France; as may be seen from several passages in their edicts; particularly from the following passage in a celebrated edict published in 1667 in the name and by order of Louis XIV.

"Let it not, therefore, be said that the Sovereign is not subject to the laws of his State; since the contrary is a true proposition of the right of nations, which flattery has sometimes attacked but good princes have always defended as the tutelary divinity of their dominions. How much more legitimate is it to say with the wise Plato, that the perfect felicity of a kingdom consists in the obedience of subjects to their prince, and of the prince to the laws, and in the laws being just and constantly directed to the public good!"

I shall not stay here to inquire whether, as liberty is the noblest faculty of man, it is not degrading our very nature, reducing ourselves to the level of the brutes, which are mere slaves of instinct, and even an affront to the Author of our being, to renounce without reserve the most precious of all His gifts, and to bow to the necessity of committing all the crimes He has forbidden, merely to gratify a mad or a cruel master; or if this sublime craftsman ought not to be less angered at seeing His workmanship entirely destroyed than thus dishonored. I will waive (if my opponents please) the authority of Barbeyrac, who, following Locke, roundly declares that no man can so far sell his liberty as to submit to an arbitrary power which may use him as it likes. *For*, he adds, *this would be to sell his own life, of which he is not master*. I shall ask only what right those who were not afraid thus to debase themselves could have to subject their posterity to the same ignominy, and to renounce for them those blessings which they do not owe to the liberality of their progenitors, and without which life itself must be a burden to all who are worthy of it.

Puffendorf says that we may divest ourselves of our liberty in favor of other men, just as we transfer our property from one to another by contracts and agreements. But this seems a very argument. For in the first place, the property I alienate becomes quite foreign to me, nor can I suffer from the abuse of it; but it very nearly concerns me that my liberty should not be abused, and I cannot without incur-

ring the guilt of the crimes I may be compelled to commit, expose myself to become an instrument of crime. Besides, the right of property being only a convention of human institution, men may dispose of what they possess as they please: but this is not the case with the essential gifts of nature, such as life and liberty, which every man is permitted to enjoy, and of which it is at least doubtful whether any have a right to divest themselves. By giving up the one, we degrade our being; by giving up the other, we do our best to annul it; and, as no temporal good can indemnify us for the loss of either, it would be an offense against both reason and nature to renounce them at any price whatsoever. But, even if we could transfer our liberty, as we do our property, there would be a great difference with regard to the children, who enjoy the father's substance only by the transmission of his right; whereas, liberty being a gift which they hold from nature as being men, their parents have no right whatever to deprive them of it. As then, to establish slavery, it was necessary to do violence to nature, so, in order to perpetuate such a right, nature would have to be changed. Jurists, who have gravely determined that the child of a slave comes into the world a slave, have decided, in other words, that a man shall come into the world not a man.

I regard it then as certain, that government did not begin with arbitrary power, but that this is the depravation, the extreme term, of government, and brings it back, finally, to just the law of the strongest, which it was originally designed to remedy. Supposing, however, it had begun in this manner, such power, being in itself illegitimate, could not have served as a basis for the laws of society, nor, consequently, for the inequality they instituted.

Without entering at present upon the investigations which still remain to be made into the nature of the fundamental compact underlying all government, I content myself with adopting the common opinion concerning it, and regard the establishment of the political body as a real contract between the people and the chiefs chosen by them: a contract by which both parties bind themselves to observe the laws therein expressed, which form the ties of their union. The people having in respect of their social relations concentrated all their wills in one, the several articles, concerning which this will is explained, become so many fundamental laws, obligatory on all the members of the State without exception, and one of these articles regulates the choice and power of the magistrates appointed to watch over the execution of the rest. This power extends to everything which may maintain the constitution, without going so far to alter it. It is accompanied by honors, in order to bring the laws and their administrators into respect. The ministers are also distinguished by personal prerogatives, in order to recompense them for the cares and labor which good administration involves. The magistrate, on his side,

binds himself to use the power he is entrusted with only in conformity with the intention of his constituents, to maintain them all in the peaceable possession of what belongs to them, and to prefer on every occasion the public interest to his own.

Before experience had shown, or knowledge of the human heart enabled men to foresee, the unavoidable abuses of such a constitution, it must have appeared so much the more excellent, as those who were charged with the care of its preservation had themselves most interest in it; *for magistracy and the rights attaching to it being based solely* on the fundamental laws, the magistrates would cease to be legitimate as soon as these ceased to exist; the people would no longer owe them obedience; and as not the magistrates, but the laws, are essential to the being of a State, the members of it would regain the right to their natural liberty.

If we reflect with ever so little attention on this subject, we shall find new arguments to confirm this truth, and be convinced from the very nature of the contract that it cannot be irrevocable: for, if there were no superior power capable of insuring the fidelity of the contracting parties, or compelling them to perform their reciprocal engagements, the parties would be sole judges in their own cause, and each would always have a right to renounce the contract, as soon as he found that the other had violated its terms, or that they no longer suited his convenience. It is upon this principle that the right of abdication may possibly be founded. Now, if, as here, we consider only what is human in this institution, it is certain that, if the magistrate, who has all the power in his own hands, and appropriates to himself all the advantages of the contract, has none the less a right to renounce his authority, the people, who suffer for all the faults of their chief, must have a much better right to renounce their dependence. But the terrible and innumerable quarrels and disorders that would necessarily arise from so dangerous a privilege, show, more than anything else, how much human governments stood in need of a more solid basis than mere reason, and how expedient it was for the public tranquillity that the divine will should interpose to invest the sovereign authority with a sacred and inviolable character, which might deprive subjects of the fatal right of disposing of it. If the world had received no other advantages from religion, this would be enough to impose on men the duty of adopting and cultivating it, abuses and all, since it has been the means of saving more blood than fanaticism has ever spilt. But let us follow the thread of our hypothesis.

The different forms of government owe their origin to the differing degrees of inequality which existed between individuals at the time of their institution. If there happened to be any one man among them pre-eminent in power, virtue, riches or personal influence, he became sole magistrate, and the State assumed the form of monarchy.

If several, nearly equal in point of eminence, stood above the rest, they were elected jointly, and formed an aristocracy. Again, among a people who had deviated less from a state of nature, and between whose fortune or talents there was less disproportion, the supreme administration was retained in common, and a democracy was formed. It was discovered in process of time which of these forms suited men the best. Some peoples remained altogether subject to the law; others soon came to obey their magistrates. The citizens labored to preserve their liberty; the subjects, irritated at seeing others enjoying a blessing they had lost, thought only of making slaves of their neighbors. In a word, on the one side arose riches and conquests, and on the other happiness and virtue.

In these different governments, all the offices were at first elective; and when the influence of wealth was out of the question, the preference was given to merit, which gives a natural ascendancy, and to age, which is experienced in business and deliberate in council. The Elders of the Hebrews, the Gerontes at Sparta, the Senate at Rome, and the very etymology of our word *Seigneur*, show how old age was once held in veneration. But the more often the choice fell upon old men, the more often elections had to be repeated, and the more they became a nuisance; intrigues set in, factions were formed, party feeling grew bitter, civil wars broke out; the lives of individuals were sacrificed to the pretended happiness of the State; and at length men were on the point of relapsing into their primitive anarchy. Ambitious chiefs profited by these circumstances to perpetuate their offices in their own families: at the same time the people, already used to dependence, ease, and the conveniences of life, and already incapable of breaking its fetters, agreed to an increase of its slavery, in order to secure its tranquillity. Thus magistrates, having become hereditary, contracted the habit of considering their offices as a family estate, and themselves as proprietors of the communities of which they were at first only the officers, of regarding their fellow-citizens as their slaves, and numbering them, like cattle, among their belongings, and of calling themselves the equals of the gods and kings of kings.

If we follow the progress of inequality in these various revolutions, we shall find that the establishment of laws and of the right of property was its first term, the institution of magistracy the second, and the conversion of legitimate into arbitrary power the third and last; so that the condition of rich and poor was authorized by the first period; that of powerful and weak by the second; and only by the third that of master and slave, which is the last degree of inequality, and the term at which all the rest remain, when they have got so far, till the government is either entirely dissolved by new revolutions, or brought back again to legitimacy.

To understand this progress as necessary we must consider not so

much the motives for the establishment of the body politic, as the forms it assumes in actuality, and the faults that necessarily attend it: for the flaws which make social institutions necessary are the same as make the abuse of them unavoidable. If we except Sparta, where the laws were mainly concerned with the education of children, and where Lycurgus established such morality as practically made laws needless—for laws as a rule, being weaker than the passions, restrain men without altering them—it would not be difficult to prove that every government, which scrupulously complied with the ends for which it was instituted, and guarded carefully against change and corruption, was set up unnecessarily. For a country, in which no one either evaded the laws or made a bad use of magisterial power, could require neither laws nor magistrates.

Political distinctions necessarily produce civil distinctions. The growing equality between the chiefs and the people is soon felt by individuals, and modified in a thousand ways according to passions, talents and circumstances. The magistrate could not usurp any illegitimate power, without giving distinction to the creatures with whom he must share it. Besides, individuals only allow themselves to be oppressed so far as they are hurried on by blind ambition, and, looking rather below than above them, come to love authority more than independence, and submit to slavery, that they may in turn enslave others. It is no easy matter to reduce to obedience a man who has no ambition to command; nor would the most adroit politician find it possible to enslave a people whose only desire was to be independent. But inequality easily makes its way among cowardly and ambitious minds, which are ever ready to run the risks of fortune, and almost indifferent whether they command or obey, as it is favorable or adverse. Thus, there must have been a time, when the eyes of the people were so fascinated, that their rulers had only to say to the least of men, "Be great, you and all your posterity," to make him immediately appear great in the eyes of every one as well as in his own. His descendants took still more upon them, in proportion to their distance from him; the more obscure and uncertain the cause, the greater the effect: the greater the number of idlers one could count in a family, the more illustrious it was held to be.

If this were the place to go into details, I could readily explain how, even without the intervention of government, inequality of credit and authority became unavoidable among private persons, as soon as their union in a single society made them compare themselves one with another, and take into account the differences which they found out from the continual intercourse every man had to have with his neighbors. These differences are of several kinds; but riches, nobility or rank, power and personal merit being the principal distinctions by which men form an estimate of each other in society, I could

prove that the harmony or conflict of these different forces is the surest indication of the good or bad constitution of a State. I could show that among these four kinds of inequality, personal qualities being the origin of all the others, wealth is the one to which they are all reduced in the end; for, as riches tend most immediately to the prosperity of individuals, and are easiest to communicate, they are used to purchase every other distinction. By this observation we are enabled to judge pretty exactly how far a people has departed from its primitive constitution, and of its progress towards the extreme term of corruption. I could explain how much this universal desire for reputation, honors and advancement, which inflames us all, exercises and holds up to comparison our faculties and powers; how it excites and multiplies our passions, and, by creating universal competition and rivalry, or rather enmity, among men, occasions numberless failures, successes and disturbances of all kinds by making so many aspirants run the same course. I could show that it is to this desire of being talked about, and this unremitting rage of distinguishing ourselves, that we owe the best and the worst things we possess, both our virtues and our vices, our science and our errors, our conquerors and our philosophers; that is to say, a great many bad things, and a very few good ones. In a word, I could prove that, if we have a few rich and powerful men on the pinnacle of fortune and grandeur, while the crowds grovel in want and obscurity, it is because the former prize what they enjoy only in so far as others are destitute of it; and because, without changing their condition, they would cease to be happy the moment the people ceased to be wretched.

These details alone, however, would furnish matter for a considerable work, in which the advantages and disadvantages of every kind of government might be weighed, as they are related to man in the state of nature, and at the same time all the different aspects, under which inequality has up to the present appeared, or may appear in ages yet to come, according to the nature of the several governments, and the alterations which time must unavoidably occasion in them, might be demonstrated. We should then see the multitude oppressed from within, in consequence of the very precautions it had taken to guard against foreign tyranny. We should see oppression continually gain ground without it being possible for the oppressed to know where it would stop, or what legitimate means was left them of checking its progress. We should see the rights of citizens, and the freedom of nations slowly extinguished, and the complaints, protests and appeals of the weak treated as seditious murmurings. We should see the honor of defending the common cause confined by statecraft to a mercenary part of the people. We should see taxes made necessary by such means, and the disheartened husbandman deserting his fields even in the midst of peace, and leaving the plow to gird on the sword.

We should see fatal and capricious codes of honor established; and the champions of their country sooner or later becoming its enemies, and for ever holding their daggers to the breasts of their fellow-citizens. The time would come when they would be heard saying to the oppressor of their country—

*Pectore si fratris gladium juguloque parentis
Condere me jubeas, gravidæque in viscera partu
Conjugis, invitâ peragam tamen omnia dextrâ.*

Lucan. i, 376.

From great inequality of fortunes and conditions, from the vast variety of passions and of talents, of useless and pernicious arts, of vain sciences, would arise a multitude of prejudices equally contrary to reason, happiness and virtue. We should see the magistrates fomenting everything that might weaken men united in society, by promoting dissension among them; everything that might sow in it the seeds of actual division, while it gave society the art of harmony; everything that might inspire the different ranks of people with mutual hatred and distrust, by setting the rights and interests of one against those of another, and so strengthen the power which comprehended them all.

It is from the midst of this disorder and these revolutions, that despotism, gradually raising up its hideous head and devouring everything that remained sound and untainted in any part of the State, would at length trample on both the laws and the people, and establish itself on the ruins of the republic. The times which immediately preceded this last change would be times of trouble and calamity; but at length the monster would swallow up everything, and the people would no longer have either chiefs or laws, but only tyrants. From this moment there would be no question of virtue or morality; for despotism *cui ex honesto nulla est spes*, wherever it prevails, admits no other master; it no sooner speaks than probity and duty lose their weight and blind obedience is the only virtue which slaves can still practise.

This is the last term of inequality, the extreme point that closes the circle, and meets that from which we set out. Here all private persons return to their first equality, because they are nothing; and, subjects having no law but the will of their master, and their master no restraint but his passions, all notions of good and all principles of equity again vanish. There is here a complete return to the law of the strongest, and so to a new state of nature, differing from that we set out from; for the one was a state of nature in its first purity, while this is the consequence of excessive corruption. There is so little

difference between the two states in other respects, and the contract of government is so completely dissolved by despotism, that the despot is master only so long as he remains the strongest; as soon as he can be expelled, he has no right to complain of violence. The popular insurrection that ends in the death or deposition of a Sultan is as lawful an act as those by which he disposed, the day before, of the lives and fortunes of his subjects. As he was maintained by force alone, it is force alone that overthrows him. Thus everything takes place according to the natural order; and, whatever may be the result of such frequent and precipitate revolutions, no one man has reason to complain of the injustice of another, but only of his own ill-fortune or indiscretion.

If the reader thus discovers and retraces the lost and forgotten road, by which man must have passed from the state of nature to the state of society; if he carefully restores, along with the intermediate situations which I have just described, those which want of time has compelled me to suppress, or my imagination has failed to suggest, he cannot fail to be struck by the vast distance which separates the two states. It is in tracing this slow succession that he will find the solution of a number of problems of politics and morals, which philosophers cannot settle. He will feel that, men being different in different ages, the reason why Diogenes could not find a man was that he sought among his contemporaries a man of an earlier period. He will see that Cato died with Rome and liberty, because he did not fit the age in which he lived; the greatest of men served only to astonish a world which he would certainly have ruled, had he lived five hundred years sooner. In a word, he will explain how the soul and the passions of men insensibly change their very nature; why our wants and pleasures in the end seek new objects; and why, the original man having vanished by degrees, society offers to us only an assembly of artificial men and factitious passions, which are the work of all these new relations, and without any real foundation in nature. We are taught nothing on this subject, by reflection, that is not entirely confirmed by observation. The savage and the civilized man differ so much in the bottom of their hearts and in their inclinations, that what constitutes the supreme happiness of one would reduce the other to despair. The former breathes only peace and liberty; he desires only to live and be free from labor: even the *ataraxia* of the Stoic falls far short of his profound indifference to every other object. Civilized man, on the other hand, is always moving, sweating, toiling and racking his brains to find still more laborious occupations: he goes on in drudgery to his last moment, and even seeks death to put himself in a position to live, or renounces life to acquire immortality. He pays his court to men in power, whom he hates, and to the wealthy,

whom he despises; he stops at nothing to have the honor of serving them; he is not ashamed to value himself on his own meanness and their protection; and, proud of his slavery, he speaks with disdain of those, who have not the honor of sharing it. What a sight would the perplexing and envied labors of a European minister of State present to the eyes of a Caribean! How many cruels deaths would not this indolent savage prefer to the horrors of such a life, which is seldom even sweetened by the pleasure of doing good! But, for him to see into the motives of all this solicitude, the words *power* and *reputation*, would have to bear some meaning in his mind; he would have to know that there are men who set a value on the opinion of the rest of the world; who can be made happy and satisfied with themselves rather on the testimony of other people than on their own. In reality, the source of all these differences is, that the savage lives within himself, while social man lives constantly outside himself, and only knows how to live in the opinion of others, so that he seems to receive the consciousness of his own existence merely from the judgment of others concerning him. It is not to my present purpose to insist on the indifference to good and evil which arises from this disposition, in spite of our many fine works on morality, or to show how, everything being reduced to appearances, there is but art and hummery in even honor, friendship, virtue, and often vice itself, of which we at length learn the secret of boasting; to show, in short, how, always asking others what we are, and never daring to ask ourselves, in the midst of so much philosophy, humanity and civilization, and of such sublime codes of morality, we have nothing to show for ourselves but a frivolous and deceitful appearance, honor without virtue, reason without wisdom, and pleasure without happiness. It is sufficient that I have proved that this is not by any means the original state of man, but that it is merely the spirit of society, and the inequality which society produces, that thus transform and alter all our natural inclinations.

I have endeavored to trace the origin and progress of inequality, and the institution and abuse of political societies, as far as these are capable of being deduced from the nature of man merely by the light of reason, and independently of those sacred dogmas which give the sanction of divine right to sovereign authority. It follows from this survey that, as there is hardly any inequality in the state of nature, all the inequality which now prevails owes its strength and growth to the development of our faculties and the advance of the human mind, and becomes at last permanent and legitimate by the establishment of property and laws. Secondly, it follows that moral inequality, authorized by positive right alone, clashes with natural right, whenever it is not proportionate to physical inequality; a distinction which

sufficiently determines what we ought to think of that species of inequality which prevails in all civilized countries; since it is plainly contrary to the law of nature, however defined, that children should command old men, fools wise men, and that the privileged few should gorge themselves with superfluities, while the starving multitude are in want of the bare necessities of life.

THE SOCIAL CONTRACT

THE SOCIAL CONTRACT

By J. J. ROUSSEAU

BOOK I

I MEAN to inquire if, in the civil order, there can be any sure and legitimate rule of administration, men being taken as they are and laws as they might be. In this inquiry I shall endeavor always to unite what right sanctions with what is prescribed by interest, in order that justice and utility may in no case be divided.

I enter upon my task without proving the importance of the subject. I shall be asked if I am a prince or a legislator, to write on politics. I answer that I am neither, and that is why I do so. If I were a prince or a legislator, I should not waste time in saying what wants doing; I should do it, or hold my peace.

As I was born a citizen of a free State, and a member of the Sovereign, I feel that, however feeble the influence my voice can have on public affairs, the right of voting on them makes it my duty to study them: and I am happy, when I reflect upon governments, to find my inquiries always furnish me with new reasons for loving that of my own country.

CHAPTER I

SUBJECT OF THE FIRST BOOK

MAN is born free; and everywhere he is in chains. One thinks himself the master of others, and still remains a greater slave than they. How did this change come about? I do not know. What can make it legitimate? That question I think I can answer.

If I took into account only force, and the effects derived from it, I should say: "As long as a people is compelled to obey, and obeys, it does well; as soon as it can shake off the yoke, and shakes it off, it does still better; for, regaining its liberty by the same right as took it away, either it is justified in resuming it, or there was no justification for those who took it away." But the social order is a sacred right which is the basis of all other rights. Neverthe-

less, this right does not come from nature, and must therefore be founded on conventions. Before coming to that, I have to prove what I have just asserted.

CHAPTER II

THE FIRST SOCIETIES

THE most ancient of all societies, and the only one that is natural, is the family: and even so the children remain attached to the father only so long as they need him for their preservation. As soon as this need ceases, the natural bond is dissolved. The children, released from the obedience they owed to the father, and the father, released from the care he owed his children, return equally to independence. If they remain united, they continue so no longer naturally, but voluntarily; and the family itself is then maintained only by convention.

This common liberty results from the nature of man. His first law is to provide for his own preservation, his first cares are those which he owes to himself; and, as soon as he reaches years of discretion, he is the sole judge of the proper means of preserving himself, and consequently becomes his own master.

The family then may be called the first model of political societies: the ruler corresponds to the father, and the people to the children; and all, being born free and equal, alienate their liberty only for their own advantage. The whole difference is that, in the family, the love of the father for his children repays him for the care he takes of them, while, in the State, the pleasure of commanding takes the place of the love which the chief cannot have for the peoples under him.

Grotius denies that all human power is established in favor of the governed, and quotes slavery as an example. His usual method of reasoning is constantly to establish right by fact.* It would be possible to employ a more logical method, but none could be more favorable to tyrants.

It is then, according to Grotius, doubtful whether the human race belongs to a hundred men, or that hundred men to the human race: and, throughout his book, he seems to incline to the former alternative, which is also the view of Hobbes. On this showing, the human species is divided into so many herds of cattle, each with its ruler, who keeps guard over them for the purpose of devouring them.

* "Learned inquiries into public right are often only the history of past abuses; and troubling to study them too deeply is a profitless infatuation" (*Essay on the Interests of France in Relation to its Neighbours*, by the Marquis d'Argenson). This is exactly what Grotius has done.

As a shepherd is of a nature superior to that of his flock, the shepherds of men, *i.e.* their rulers, are of a nature superior to that of the peoples under them. Thus, Philo tells us, the Emperor Caligula reasoned, concluding equally well either that kings were gods, or that men were beasts.

The reasoning of Caligula agrees with that of Hobbes and Grotius. Aristotle, before any of them, had said that men are by no means equal naturally, but that some are born for slavery, and others for dominion.

Aristotle was right; but he took the effect for the cause. Nothing can be more certain than that every man born in slavery is born for slavery. Slaves lose everything in their chains, even the desire of escaping from them: they love their servitude, as the comrades of Ulysses loved their brutish condition.† If then there are slaves by nature, it is because there have been slaves against nature. Force made the first slaves, and their cowardice perpetuated the condition.

I have said nothing of King Adam, or Emperor Noah, father of the three great monarchs who shared out the universe, like the children of Saturn, whom some scholars have recognized in them. I trust to getting due thanks for my moderation; for, being a direct descendant of one of these princes, perhaps of the eldest branch, how do I know that a verification of titles might not leave me the legitimate king of the human race? In any case, there can be no doubt that Adam was sovereign of the world, as Robinson Crusoe was of his island, as long as he was its only inhabitant; and this empire had the advantage that the monarch, safe on his throne, had no rebellions, wars, or conspirators to fear.

CHAPTER III

THE RIGHT OF THE STRONGEST

THE strongest is never strong enough to be always the master, unless he transforms strength into right, and obedience into duty. Hence the right of the strongest, which, though to all seeming meant ironically, is really laid down as a fundamental principle. But are we never to have an explanation of this phrase? Force is a physical power, and I fail to see what moral effect it can have. To yield to force is an act of necessity, not of will—at the most, an act of prudence. In what sense can it be a duty?

Suppose for a moment that this so-called "right" exists. I maintain that the sole result is a mass of inexplicable nonsense. For, if force creates right, the effect changes with the cause: every force that is greater than the first succeeds to its right. As soon as it is possible to disobey with impunity, disobedience is legitimate; and,

† See a short treatise of Plutarch's entitled "That Animals Reason."

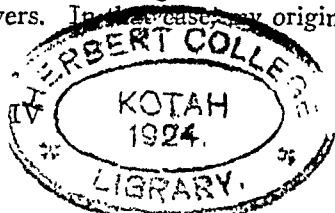
the strongest being always in the right, the only thing that matters is to act so as to become the strongest. But what kind of right is that which perishes when force fails? If we must obey perforce, there is no need to obey because we ought; and if we are not forced to obey, we are under no obligation to do so. Clearly, the word "right" adds nothing to force: in this connection, it means absolutely nothing.

Obey the powers that be. If this means yield to force, it is a good precept, but superfluous: I can answer for its never being violated. All power comes from God, I admit; but so does all sickness: does that mean that we are forbidden to call in the doctor? A brigand surprises me at the edge of a wood: must I not merely surrender my purse on compulsion; but, even if I could withhold it, am I in conscience bound to give it up? For certainly the pistol he holds is also a power.

Let us then admit that force does not create right, and that we are obliged to obey only legitimate powers. In that case, my original question recurs.

CHAPTER IV

SLAVERY



SINCE no man has a natural authority over his fellow, and force creates no right, we must conclude that conventions form the basis of all legitimate authority among men.

If an individual, says Grotius, can alienate his liberty and make himself the slave of a master, why could not a whole people do the same and make itself subject to a king? There are in this passage plenty of ambiguous words which would need explaining; but let us confine ourselves to the word *alienate*. To alienate is to give or to sell. Now, a man who becomes the slave of another does not give himself; he sells himself, at the least for his subsistence: but for what does a people sell itself? A king is so far from furnishing his subjects with their subsistence that he gets his own only from them; and, according to Rabelais, kings do not live on nothing. Do subjects then give their persons on condition that the king takes their goods also? I fail to see what they have left to preserve.

It will be said that the despot assures his subjects civil tranquillity. Granted; but what do they gain, if the wars his ambition brings down upon them, his insatiable avidity, and the vexatious conduct of his ministers press harder on them than their own dissensions would have done? What do they gain, if the very tranquillity they enjoy is one of their miseries? Tranquillity is found also in dungeons; but is that enough to make them desirable places

to live in? The Greeks imprisoned in the cave of the Cyclops lived there very tranquilly, while they were awaiting their turn to be devoured.

To say that a man gives himself gratuitously, is to say what is absurd and inconceivable; such an act is null and illegitimate, from the mere fact that he who does it is out of his mind. To say the same of a whole people is to suppose a people of madmen; and madness creates no right.

Even if each man could alienate himself, he could not alienate his children: they are born men and free; their liberty belongs to them, and no one but they has the right to dispose of it. Before they come to years of discretion, the father can, in their name, lay down conditions for their preservation and well-being, but he cannot give them irrevocably and without conditions: such a gift is contrary to the ends of nature, and exceeds the rights of paternity. It would therefore be necessary, in order to legitimize an arbitrary government, that in every generation the people should be in a position to accept or reject it; but, were this so, the government would be no longer arbitrary.

To renounce liberty is to renounce being a man, to surrender the rights of humanity and even its duties. For him who renounces everything no indemnity is possible. Such a renunciation is incompatible with man's nature; to remove all liberty from his will is to remove all morality from his acts. Finally, it is an empty and contradictory convention that sets up, on the one side, absolute authority, and, on the other, unlimited obedience. Is it not clear that we can be under no obligation to a person from whom we have the right to exact everything? Does not this condition alone, in the absence of equivalence or exchange, in itself involve the nullity of the act? For what right can my slave have against me, when all that he has belongs to me, and, his right being mine, this right of mine against myself is a phrase devoid of meaning?

Grotius and the rest find in war another origin for the so-called right of slavery. The victor having, as they hold, the right of killing the vanquished, the latter can buy back his life at the price of his liberty; and this convention is the more legitimate because it is to the advantage of both parties.

But it is clear that this supposed right to kill the conquered is by no means deducible from the state of war. Men, from the mere fact that, while they are living in their primitive independence, they have no mutual relations stable enough to constitute either the state of peace or the state of war, cannot be naturally enemies. War is constituted by a relation between things, and not between persons; and, as the state of war cannot arise out of simple personal relations, but only out of real relations, private war, or war of man with man,

can exist neither in the state of nature, where there is no constant property, nor in the social state, where everything is under the authority of the laws.

Individual combats, duels and encounters, are acts which cannot constitute a state; while the private wars, authorized by the Establishments of Louis IX, King of France, and suspended by the Peace of God, are abuses of fuedalism, in itself an absurd system if ever there was one, and contrary to the principles of natural right and to all good polity.

War then is a relation, not between man and man, but between State and State, and individuals are enemies only accidentally, not as men, nor even as citizens,* but as soldiers; not as members of their country, but as its defenders. Finally, each State can have for enemies only other States, and not men; for between things disparate in nature there can be no real relation.

Furthermore, this principle is in conformity with the established rules of all times and the constant practice of all civilized peoples. Declarations of war are intimations less to powers than to their subjects. The foreigner, whether king, individual, or people, who robs, kills or detains the subjects, without declaring war on the prince, is not an enemy, but a brigand. Even in real war, a just prince, while laying hands, in the enemy's country, on all that belongs to the public, respects the lives and goods of individuals: he respects rights on which his own are founded. The object of the war being the destruction of the hostile State, the other side has a right to kill its defenders, while they are bearing arms; but as soon as they lay them down and surrender, they cease to be enemies or instruments of the enemy, and become once more merely men, whose life no one has any right to take. Sometimes it is possible to kill the State without killing a single one of its members; and war gives no right which is not necessary to the gaining of its object. These principles are not those of Grotius: they are not based on the authority of poets, but derived from the nature of reality and based on reason.

* The Romans, who understood and respected the right of war more than any other nation on earth, carried their scruples on this head so far that a citizen was not allow to serv as a volunteer without engaging himself expressly against the enemy, and against such and such an enemy by name. A legion in which the younger Cato was seeing his first service under Popilius having been reconstructed, the elder Cato wrote to Popilius that, if he wished his son to continue serving under him, he must administer to him a new military oath, because, the first having been annulled, he was no longer able to bear arms against the enemy. The same Cato wrote to his son telling him to take great care not to go into battle before taking this new oath. I know that the siege of Clusium and other isolated events can be quoted against me; but I am citing laws and customs. The Romans are the people that least often transgressed its laws; and no other people has had such good ones.

The right of conquest has no foundation other than the right of the strongest. If war does not give the conqueror the right to massacre the conquered peoples, the right to enslave them cannot be based upon a right which does not exist. No one has a right to kill an enemy except when he cannot make him a slave, and the right to enslave him cannot therefore be derived from the right to kill him. It is accordingly an unfair exchange to make him buy at the price of his liberty his life, over which the victor holds no right. Is it not clear that there is a vicious circle in founding the right of life and death on the right of slavery, and the right of slavery on the right of life and death?

Even if we assume this terrible right to kill everybody, I maintain that a slave made in war, or a conquered people, is under no obligation to a master, except to obey him as far as he is compelled to do so. By taking an equivalent for his life, the victor has not done him a favor; instead of killing him without profit, he has killed him usefully. So far then is he from acquiring over him any authority in addition to that of force, that the state of war continues to subsist between them: their mutual relation is the effect of it, and the usage of the right of war does not imply a treaty of peace. A convention has indeed been made; but this convention, so far from destroying the state of war, presupposes its continuance.

So, from whatever aspect we regard the question, the right of slavery is null and void, not only as being illegitimate, but also because it is absurd and meaningless. The words *slave* and *right* contradict each other, and are mutually exclusive. It will always be equally foolish for a man to say to a man or to a people: "I make with you a convention wholly at your expense and wholly to my advantage; I shall keep it as long as I like, and you will keep it as long as I like."

CHAPTER V

THAT WE MUST ALWAYS GO BACK TO A FIRST CONVENTION

EVEN if I granted all that I have been refuting, the friends of despotism would be no better off. There will always be a great difference between subduing a multitude and ruling a society. Even if scattered individuals were successively enslaved by one man, however numerous they might be, I still see no more than a master and his slaves, and certainly not a people and its ruler; I see what may be termed an aggregation, but not an association; there is as yet neither public good nor body politic. The man in question, even if he has enslaved half the world, is still only an individual; his interest, apart from that of others, is still a purely private interest. If this same man comes to die, his empire, after him, remains scattered and

without unity, as an oak falls and dissolves into a heap of ashes when the fire has consumed it.

A people, says Grotius, can give itself to a king. Then, according to Grotius, a people is a people before it gives itself. The gift is itself a civil act, and implies public deliberation. It would be better, before examining the act by which a people gives itself to a king, to examine that by which it has become a people; for this act, being necessarily prior to the other, is the true foundation of society.

Indeed, if there were no prior convention, where, unless the election were unanimous, would be the obligation on the minority to submit to the choice of the majority? How have a hundred men who wish for a master the right to vote on behalf of ten who do not? The law of majority voting is itself something established by convention, and presupposes unanimity, on one occasion at least.

CHAPTER VI

THE SOCIAL COMPACT

I SUPPOSE men to have reached the point at which the obstacles in the way of their preservation in the state of nature show their power of resistance to be greater than the resources at the disposal of each individual for his maintenance in that state. That primitive condition can then subsist no longer; and the human race would perish unless it changed its manner of existence.

But, as men cannot engender new forces, but only unite and direct existing ones, they have no other means of preserving themselves than the formation, by aggregation, of a sum of forces great enough to overcome the resistance. These they have to bring into play by means of a single motive power, and cause to act in concert.

This sum of forces can arise only where several persons come together: but, as the force and liberty of each man are the chief instruments of his self-preservation, how can he pledge them without harming his own interests, and neglecting the care he owes to himself? This difficulty, in its bearing on my present subject, may be stated in the following terms—

“The problem is to find a form of association which will defend and protect with the whole common force the person and goods of each associate, and in which each, while uniting himself with all, may still obey himself alone, and remain as free as before.” This is the fundamental problem of which the *Social Contract* provides the solution.

The clauses of this contract are so determined by the nature of the act that the slightest modification would make them vain and ineffective; so that, although they have perhaps never been formally

set forth, they are everywhere the same and everywhere tacitly admitted and recognized, until, on the violation of the social compact, each regains his original rights and resumes his natural liberty, while losing the conventional liberty in favor of which he renounced it.

These clauses, properly understood, may be reduced to one—the total alienation of each associate, together with all his rights, to the whole community; for, in the first place, as each gives himself absolutely, the conditions are the same for all; and, this being so, no one has any interest in making them burdensome to others.

Moreover, the alienation being without reserve, the union is as perfect as it can be, and no associate has anything more to demand: for, if the individuals retained certain rights, as there would be no common superior to decide between them and the public, each, being on one point his own judge, would ask to be so on all; the state of nature would thus continue, and the association would necessarily become inoperative or tyrannical.

Finally, each man, in giving himself to all, gives himself to nobody; and as there is no associate over whom he does not acquire the same right as he yields others over himself, he gains an equivalent for everything he loses, and an increase of force for the preservation of what he has.

If then we discard from the social compact what is not of its essence, we shall find that it reduces itself to the following terms—

"Each of us puts his person and all his power in common under the supreme direction of the general will, and, in our corporate capacity, we receive each member as an indivisible part of the whole."

At once, in place of the individual personally of each contracting party, this act of association creates a moral and collective body, composed of as many members as the assembly contains votes, and receiving from this act its unity, its common identity, its life and its will. This public person, so formed by the union of all other persons, formerly took the name of *city*,* and now takes that of *Republic* or *body politic*; it is called by its members *State* when passive, *Sovereign* when active, and *Power* when compared with others like itself. Those who are associated in it take collectively the name of *people*, and severally are called *citizens*, as sharing in the sovereign

* The real meaning of this word has been almost wholly lost in modern times; most people mistake a town for a city, and a townsman for a citizen. They do not know that houses make a town, but citizens a city. The same mistake long ago cost the Carthaginians dear. I have never read of the title of citizens being given to the subjects of any prince, not even the ancient Macedonians or the English of to-day, though they are nearer liberty than any one else. The French alone everywhere familiarly adopt the name of citizens, because, as can be seen from their dictionaries, they have no idea of its meaning; otherwise they would be guilty in usurping it, of the crime of *lèse-majesté*: among them, the name expresses a virtue, and not a right. When Bodin spoke of our citizens

power, and *subjects*, as being under the laws of the State. But these terms are often confused and taken one for another: it is enough to know how to distinguish them when they are being used with precision.

CHAPTER VII

THE SOVEREIGN

THIS formula shows us that the act of association comprises a mutual undertaking between the public and the individuals, and that each individual, in making a contract, as we may say, with himself, is bound in a double capacity; as a member of the Sovereign he is bound to the individuals, and as a member of the State to the Sovereign. But the maxim of civil right, that no one is bound by undertakings made to himself, does not apply in this case; for there is a great difference between incurring an obligation to yourself and incurring one to a whole of which you form a part.

Attention must further be called to the fact that public deliberation, while competent to bind all the subjects to the Sovereign, because of the two different capacities in which each of them may be regarded, cannot, for the opposite reason, bind the Sovereign to itself; and that it is consequently against the nature of the body politic for the Sovereign to impose on itself a law which it cannot infringe. Being able to regard itself in only one capacity, it is in the position of an individual who makes a contract with himself; and this makes it clear that there neither is nor can be any kind of fundamental law binding on the body of the people—not even the social contract itself. This does not mean that the body politic cannot enter into undertakings with others, provided the contract is not infringed by them; for in relation to what is external to it, it becomes a simple being, an individual.

But the body politic or the Sovereign, drawing its being wholly from the sanctity of the contract, can never bind itself, even to an outsider, to do anything derogatory to the original act, for instance, to alienate any part of itself, or to submit to another Sovereign. Violation of the act by which it exists would be self-annihilation; and that which is itself nothing can create nothing.

As soon as this multitude is so united in one body, it is impossible to offend against one of the members without attacking the

and townsmen, he fell into a bad blunder in taking the one class for the other. M. d'Alembert has avoided the error, and, in his article on Geneva, has clearly distinguished the four orders of men (or even five, counting mere foreigners) who dwell in our town, of which two only compose the Republic. No other French writer, to my knowledge, has understood the real meaning of the word citizen.

body, and still more to offend against the body without the members resenting it. Duty and interest therefore equally oblige the two contracting parties to give each other help; and the same men should seek to combine, in their double capacity, all the advantages dependent upon that capacity.

Again, the Sovereign, being formed wholly of the individuals who compose it, neither has nor can have any interest contrary to theirs; and consequently the sovereign power need give no guarantee to its subjects, because it is impossible for the body to wish to hurt all its members. We shall also see later on that it cannot hurt any in particular. The Sovereign, merely by virtue of what it is, is always what it should be.

This, however, is not the case with the relation of the subjects to the Sovereign, which, despite the common interest, would have no security that they would fulfill their undertakings, unless it found means to assure itself of their fidelity.

In fact, each individual, as a man, may have a particular will contrary or dissimilar to the general will which he has as a citizen. His particular interest may speak to him quite differently from the common interest: his absolute and naturally independent existence may make him look upon what he owes to the common cause as a gratuitous contribution, the loss of which will do less harm to others than the payment of it is burdensome to himself; and, regarding the moral person which constitutes the State as a *persona ficta*, because not a man, he may wish to enjoy the rights of citizenship without being ready to fulfill the duties of a subject. The continuance of such an injustice could not but prove the undoing of the body politic.

In order then that the social compact may not be an empty formula, it tacitly includes the undertaking, which alone can give force to the rest, that whoever refuses to obey the general will shall be compelled to do so by the whole body. This means nothing less than that he will be forced to be free; for this is the condition which, by giving each citizen to his country, secures him against all personal dependence. In this lies the key to the working of the political machine; this alone legitimizes civil undertakings, which, without it, would be absurd, tyrannical, and liable to the most frightful abuses.

CHAPTER VIII

THE CIVIL STATE

THE passage from the state of nature to the civil state produces a very remarkable change in man, by substituting justice for instinct

in his conduct, and giving his actions the morality they had formerly lacked. Then only, when the voice of duty takes the place of physical impulses and right of appetite, does man, who so far had considered only himself, find that he is forced to act on different principles, and to consult his reason before listening to his inclinations. Although, in this state, he deprives himself of some advantages which he got from nature, he gains in return others so great, his faculties are so stimulated and developed, his ideas so extended, his feelings so ennobled, and his whole soul so uplifted, that, did not the abuses of this new condition often degrade him below that which he left, he would be bound to bless continually the happy moment which took him from it for ever, and, instead of a stupid and unimaginative animal, made him an intelligent being and a man.

Let us draw up the whole account in terms easily commensurable. What man loses by the social contract is his natural liberty and an unlimited right to everything he tries to get and succeeds in getting; what he gains is civil liberty and the proprietorship of all he possesses. If we are to avoid mistake in weighing one against the other, we must clearly distinguish natural liberty, which is bounded only by the strength of the individual, from civil liberty, which is limited by the general will; and possession, which is merely the effect of force or the right of the first occupier, from property, which can be founded only on a positive title.

We might, over and above all this, add, to what man acquires in the civil state, moral liberty, which alone makes him truly master of himself; for the mere impulse of appetite is slavery, while obedience to a law which we prescribe to ourselves is liberty. But I have already said too much on this head, and the philosophical meaning of the word liberty does not now concern us.

CHAPTER IX

REAL PROPERTY

EACH member of the community gives himself to it, at the moment of its foundation, just as he is, with all the resources at his command, including the goods he possesses. This act does not make possession, in changing hands, change its nature, and become property in the hands of the Sovereign; but, as the forces of the city are incomparably greater than those of an individual, public possession is also, in fact, stronger and more irrevocable, without being any more legitimate, at any rate from the point of view of foreigners. For the State, in relation to its members, is master of all their goods by the social contract, which, within the State, is the basis of

all rights; but, in relation to other powers, it is so only by the right of the first occupier, which it holds from its members.

The right of the first occupier, though more real than the right of the strongest, becomes a real right only when the right of property has already been established. Every man has naturally a right to everything he needs; but the positive act which makes him proprietor of one thing excludes him from everything else. Having his share, he ought to keep to it, and can have no further right against the community. This is why the right of the first occupier, which in the state of nature is so weak, claims the respect of every man in civil society. In this right we are respecting not so much what belongs to another as what does not belong to ourselves.

In general, to establish the right of the first occupier over a plot of ground, the following conditions are necessary: first, the land must not yet be inhabited; secondly, a man must occupy only the amount he needs for his subsistence; and, in the third place, possession must be taken, not by an empty ceremony, but by labor and cultivation, the only sign of proprietorship that should be respected by others, in default of a legal title.

In granting the right of first occupancy to necessity and labor, are we not really stretching it as far as it can go? Is it possible to leave such a right unlimited? Is it to be enough to set foot on a plot of common ground, in order to be able to call yourself at once the master of it? Is it to be enough that a man has the strength to expel others for a moment, in order to establish his right to prevent them from ever returning? How can a man or a people seize an immense territory and keep it from the rest of the world except by a punishable usurpation, since all others are being robbed, by such an act, of the place of habitation and the means of subsistence which nature gave them in common? When Nuñez Balbao, standing on the sea-shore, took possession of the South Seas and the whole of South America in the name of the crown of Castille, was that enough to dispossess all their actual inhabitants, and to shut out from them all the princes of the world? On such a showing, these ceremonies are idly multiplied, and the Catholic King need only take possession all at once, from his apartment, of the whole universe, merely making a subsequent reservation about what was already in the possession of other princes.

We can imagine how the lands of individuals, where they were contiguous and came to be united, became the public territory, and how the right of Sovereignty, extending from the subjects over the lands they held, became at once real and personal. The possessors were thus made more dependent, and the forces at their command used to guarantee their fidelity. The advantage of this does not seem to have been felt by ancient monarchs, who called themselves King

of the Persians, Scythians, or Macedonians, and seemed to regard themselves more as rulers of men than as masters of a country. Those of the present day more cleverly call themselves Kings of France, Spain, England, etc.: thus holding the land, they are quite confident of holding the inhabitants.

The peculiar fact about this alienation is that, in taking over the goods of individuals, the community, so far from despoiling them, only assures them legitimate possession, and changes usurpation into a true right and enjoyment into proprietorship. Thus the possessors, being regarded as depositaries of the public good, and having their rights respected by all the members of the State and maintained against foreign aggression by all its forces, have, by a cession which benefits both the public and still more themselves, acquired, so to speak, all that they gave up. This paradox may easily be explained by the distinction between the rights which the Sovereign and the proprietor have over the same estate, as we shall see later on.

It may also happen that men begin to unite one with another before they possess anything, and that, subsequently occupying a tract of country which is enough for all, they enjoy it in common, or share it out among themselves, either equally or according to a scale fixed by the Sovereign. However the acquisition be made, the right which each individual has to his own estate is always subordinate to the right which the community has over all: without this, there would be neither stability in the social tie, nor real force in the exercise of Sovereignty.

I shall end this chapter and this book by remarking on a fact on which the whole social system should rest: *i.e.* that, instead of destroying natural inequality, the fundamental compact substitutes, for such physical inequality as nature may have set up between men, and equality that is moral and legitimate, and that men, who may be *unequal in strength or intelligence*, become every one equal by convention and legal right.*

BOOK II

CHAPTER I

THAT SOVEREIGNTY IS INALIENABLE

THE first and most important deduction from the principles we have so far laid down is that the general will can direct the State

* Under bad governments, this equality is only apparent and illusory: it serves only to keep the pauper in his poverty and the rich man in the position he has usurped. In fact, laws are always of use to those who possess and harmful to those who have nothing: from which it follows that the social state is advantageous to men only when all something and none too much.

according to the object for which it was instituted, *i.e.* the common good: for if the clashing of particular interests made the establishment of societies necessary, the agreement of these very interests made it possible. The common element in these different interests is what forms the social tie; and, were there no point of agreement between them all, no society could exist. It is solely on the basis of this common interest that every society should be governed.

I hold then that Sovereignty, being nothing less than the exercise of the general will, can never be alienated, and that the Sovereign, who is no less than a collective being, cannot be represented except by himself: the power indeed may be transmitted, but not the will.

In reality, if it is not impossible for a particular will to agree on some point with the general will, it is at least impossible for the agreement to be lasting and constant; for the particular will tends, by its very nature, to partiality, while the general will tends to equality. It is even more impossible to have any guarantee of this agreement; for even if it should always exist, it would be the effect not of art, but of chance. The Sovereign may indeed say: "I now will actually what this man wills, or at least what he says he wills"; but it cannot say: "What he wills to-morrow, I too shall will" because it is absurd for the will to bind itself for the future, nor is it incumbent on any will to consent to anything that is not for the good of the being who wills. If then the people promises simply to obey, by that very act it dissolves itself and loses what makes it a people; the moment a master exists, there is no longer a Sovereign, and from that moment the body politic has ceased to exist.

This does not mean that the commands of the rulers cannot pass for general wills, so long as the Sovereign, being free to oppose them, offers no opposition. In such a case, universal silence is taken to imply the consent of the people. This will be explained later on.

CHAPTER II

THAT SOVEREIGNTY IS INDIVISIBLE

SOVEREIGNTY, for the same reason as makes it inalienable, is indivisible; for will either is, or is not, general;* it is the will either of the body of the people, or only of a part of it. In the first case, the will, when declared, is an act of Sovereignty and constitutes law: in the second, it is merely a particular will, or act of magistracy—in the most a decree.

But our political theorists, unable to divide Sovereignty in principle, divide it according to its object: into force and will; into legislative power and executive power; into rights of taxation, justice and war; into internal administration and power of foreign treaty.

Sometimes they confuse all these sections, and sometimes they distinguish them; they turn the Sovereign into a fantastic being composed of several connected pieces: it is as if they were making man of several bodies, one with eyes, one with arms, another with feet, and each with nothing besides. We are told that the jugglers of Japan dismember a child before the eyes of the spectators; then they throw all the members into the air one after another, and the child falls down alive and whole. The conjuring tricks of our political theorists are very like that; they first dismember the body politic by an illusion worthy of a fair, and then join it together again we know not how.

This error is due to a lack of exact notions concerning the Sovereign authority, and to taking for parts of it what are only emanations from it. Thus, for example, the acts of declaring war and making peace have been regarded as acts of Sovereignty; but this is not the case, as these acts do not constitute law, but merely the application of a law, a particular act which decides how the law applies, as we shall see clearly when the idea attached to the word *law* has been defined.

If we examined the other divisions in the same manner, we should find that, whenever Sovereignty seems to be divided, there is an illusion: the rights which are taken as being part of Sovereignty are really all subordinate, and always imply supreme wills of which they only sanction the execution.

It would be impossible to estimate the obscurity this lack of exactness has thrown over the decisions of writers who have dealt with political right, when they have used the principles laid down by them to pass judgment on the respective rights of kings and peoples. Every one can see, in Chapters III and IV of the First Book of Grotius, how the learned man and his translator, Barbeyrac, entangle and tie themselves up in their own sophistries, for fear of saying too little or too much of what they think, and so offending the interests they have to conciliate. Grotius, a refugee in France, ill-content with his own country, and desirous of paying his court to Louis XIII, to whom his book is dedicated, spares no pains to rob the peoples of all their rights and invest kings with them by every conceivable artifice. This would also have been much to the taste of Barbeyrac, who dedicated his translation to George I of England. But unfortunately the expulsion of James II, which he called his "abdication," compelled him to use all reserve, to shuffle and to tergiversate, in order to avoid making William out a usurper. If these two writers had adopted the true principles, all difficulties would have been removed, and they would have been always consistent; but it

* To be general, a will need not always be unanimous; but every vote must be counted: any exclusion is a breach of generality.

would have been a sad truth for them to tell, and would have paid court for them to no-one save the people. Moreover, truth is no road to fortune, and the people dispenses neither ambassadorships, nor professorships, nor pensions.

CHAPTER III

WHETHER THE GENERAL WILL IS FALLIBLE

It follows from what has gone before that the general will is always right and tends to the public advantage; but it does not follow that the deliberations of the people are always equally correct. Our will is always for our own good, but we do not always see what that is; the people is never corrupted, but it is often deceived, and on such occasions only does it seem to will what is bad.

There is often a great deal of difference between the will of all and the general will; the latter considers only the common interest, while the former takes private interest into account, and is no more than a sum of particular wills: but take away from these same wills the pluses and minuses that cancel one another,* and the general will remains as the sum of the differences.

If, when the people, being furnished with adequate information, held its deliberations, the citizens had no communication one with another, the grand total of the small differences would always give the general will, and the decision would always be good. But when factions arise, and partial associations are formed at the expense of the great association, the will of each of these associations becomes general in relation to its members, while it remains particular in relation to the State: it may then be said that there are no longer as many votes as there are men, but only as many as there are associations. The differences become less numerous and give a less general result. Lastly, when one of these associations is so great as to prevail over all the rest, the result is no longer a sum of small differences, but a single difference; in this case there is no longer a general will, and the opinion which prevails is purely particular.

It is therefore essential, if the general will is to be able to express itself, that there should be no partial society within the State, and

*"Every interest," says the Marquis d'Argenson, "has different principles. The agreement of two particular interests is formed by opposition to a third." He might have added that the agreement of all interests is formed by opposition to that of each. If there were no different interests, the common interest would be barely felt, as it would encounter no obstacle; all would go on of its own accord, and politics would cease.

that each citizen should think only his own thoughts;* which was indeed the sublime and unique system established by the great Lycurgus. But if there are partial societies, it is best to have as many as possible and to prevent them from being unequal, as was done by Solon, Numa and Servius. These precautions are the only ones that can guarantee that the general will shall be always enlightened; and that the people shall in no way deceive itself.

CHAPTER IV

THE LIMITS OF THE SOVEREIGN POWER

If the State is a moral person whose life is in the union of its members, and if the most important of its cares is the care for its own preservation, it must have a universal and compelling force, in order to move and dispose each part as may be most advantageous to the whole. As nature gives each man absolute power over all his members, the social compact gives the body politic absolute power over all its members also; and it is this power which, under the direction of the general will, bears, as I have said, the name of Sovereignty.

But, besides the public person, we have to consider the private persons composing it, whose life and liberty are naturally independent of it. We are bound then to distinguish clearly between the respective rights of the citizens and the Sovereign,* and between the duties the former have to fulfill as subjects, and the natural rights they should enjoy as men.

Each man alienates, I admit, by the social compact, only such part of his powers, goods and liberty as it is important for the community to control; but it must also be granted that the Sovereign is sole judge of what is important.

Every service a citizen can render the State he ought to render as soon as the Sovereign demands it; but the Sovereign, for its part, cannot impose upon its subjects any fetters that are useless to the community, nor can it even wish to do so; for no more by the law of reason than by the law of nature can anything occur without a cause.

* "In fact," says Macchiavelli, "there are some divisions that are harmful to a Republic and some that are advantageous. Those which stir up sects and parties are harmful; those attended by neither are advantageous. Since, then, the founder of a Republic cannot help enmities arising, he ought at least to prevent them from growing into sects" (*History of Florence*, Book vii). [Rousseau quotes the Italian.]

* Attentive readers, do not, I pray, be in a hurry to charge me with contradicting myself. The terminology made it unavoidable, considering the poverty of the language; but wait and see.

The undertakings which bind us to the social body are obligatory only because they are mutual; and their nature is such that in fulfilling them we cannot work for others without working for ourselves. Why is it that the general will is always in the right, and that all continually will the happiness of each one, unless it is because there is not a man who does not think of "each" as meaning him, and consider himself in voting for all? This proves that equality of rights and the idea of justice which such equality creates originate in the preference each man gives to himself, and accordingly in the very nature of man. It proves that the general will, to be really such, must be general in its object as well as its essence; that it must both come from all and apply to all; and that it loses its natural rectitude when it is directed to some particular and determinate object, because in such a case we are judging of something foreign to us, and have no true principle of equity to guide us.

Indeed, as soon as a question of particular fact or right arises on a point, not previously regulated by a general convention, the matter becomes contentious. It is a case in which the individuals concerned are one party, and the public the other, but in which I can see neither the law that ought to be followed nor the judge who ought to give the decision. In such a case, it would be absurd to propose to refer the question to an express decision of the general will, which can be only the conclusion reached by one of the parties and in consequence will be, for the other party, merely an external and particular will, inclined on this occasion to injustice and subject to error. Thus, just as a particular will cannot stand for the general will, the general will, in turn, changes its nature, when its object is particular, and, as general, cannot pronounce on a man or a fact. When, for instance, the people of Athens nominated or displaced its rulers, decreed honors to one, and imposed penalties on another, and, by a multitude of particular decrees, exercised all the functions of government indiscriminately, it had in such cases no longer a general will in the strict sense; it was acting no longer as Sovereign, but as magistrate. This will seem contrary to current views; but I must be given time to expound my own.

It should be seen from the foregoing that what makes the will general is less the number of voters than the common interest uniting them; for, under this system, each necessarily submits to the conditions he imposes on others: and this admirable agreement between interest and justice gives to the common deliberations an equitable character which at once vanishes when any particular question is discussed, in the absence of a common interest to unite and identify the ruling of the judge with that of the party.

From whatever side we approach our principle, we reach the same conclusion, that the social compact sets up among the citizens an

equality of such a kind, that they all bind themselves to observe the same conditions and should therefore all enjoy the same rights. Thus, from the very nature of the compact, every act of Sovereignty, *i.e.* every authentic act of the general will, binds or favors all the citizens equally; so that the Sovereign recognizes only the body of the nation, and draws no distinctions between those of whom it is made up. What, then, strictly speaking, is an act of Sovereignty? It is not a convention between a superior and an inferior, but a convention between the body and each of its members. It is legitimate, because based on the social contract, and equitable, because common to all; useful, because it can have no other object than the general good, and stable, because guaranteed by the public force and the supreme power. So long as the subjects have to submit only to conventions of this sort, they obey no-one but their own will; and to ask how far the respective rights of the Sovereign and the citizens extend, is to ask up to what point the latter can enter into undertakings with themselves, each with all; and all with each.

We can see from this that the sovereign power, absolute, sacred and inviolable as it is, does not and cannot exceed the limits of general conventions, and that every man may dispose at will of such goods and liberty as these conventions leave him; so that the Sovereign never has a right to lay more charges on one subject than on another, because, in that case, the question becomes particular, and ceases to be within its competency.

When these distinctions have once been admitted, it is seen to be so untrue that there is, in the social contract, any real renunciation on the part of the individuals, that the position in which they find themselves as a result of the contract is really preferable to that in which they were before. Instead of a renunciation, they have made an advantageous exchange: instead of an uncertain and precarious way of living they have got one that is better and more secure; instead of natural independence they have got liberty, instead of the power to harm others security for themselves, and instead of their strength, which others might overcome, a right which social union makes invincible. Their very life, which they have devoted to the State, is by it constantly protected; and when they risk it in the State's defence, what more are they doing than giving back what they have received from it? What are they doing that they would not do more often and with greater danger in the state of nature, in which they would inevitably have to fight battles at the peril of their lives in defense of that which is the means of their preservation? All have indeed to fight when their country needs them; but then no one has ever to fight for himself. Do we not gain something by running, on behalf of what gives us our security, only some of the risks we should have to run for ourselves, as soon as we lost it?

